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# THE HISTORY OF THE UNITED STATES









Pastor's Study

Second Church in Newton

West Newton,

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# GRADED BIBLE STORIES

## THE PROBLEM OF BIBLE TEACHING

The teaching of the Bible to children is so large an undertaking that it affords room for many varieties of failure, as well as several different kinds of success. If the failures have outnumbered the successes, it is doubtless because the wrong ways are more numerous than the right ways, and easier to find. The path finder, the road builder, the superintendent of motive power, and the traffic manager, have evolved, one after another, by a slow process of eliminating waste, applying principles, and organizing resources for efficient work. In much the same way the great business of education is slowly organizing its materials, its processes, and its principles for the elimination of waste and the effective accomplishment of those results which are best worth while in education.

Religious Education is one of the important branches of the larger business of education. And Bible teaching is a fundamental part of Religious Education. In things vital the whole precedes the parts; the whole determines the forms and functions of the parts; and the law of the whole is the law of the parts. It has therefore been necessary for the teaching of letters, science, arts and religion to proceed slowly and crudely, until education as a whole had discovered its values, its motives, and its methods. After a century spent in this latter occupation, it is high time for the law of the whole to be felt governing the parts. Religious Education must be consistently organized in harmony with the laws and ideals of all education; and so shall its aims, its practice and its materials be chosen; for all education must in the end subordinate itself to one set of laws and ideals.

The religious life of this generation has suffered from the overshadowing of other interests. The unity of the man has been overlooked; and his religious life has been thought



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of as a thing by itself, which it is not. If it were a thing by itself, then the other interests would also be things by themselves. On the mistaken assumption that every interest is a thing by itself, people have gone after the things which happened to please them, and neglected the rest. Several other interests won the preference over religion. It is a wonder that it has held its own as well as it has. But the assumption is false. No human interest is a thing by itself. Religion is not separate from other interests, and the other interests can have only a temporary prosperity apart from religion. Especially is this true of religion and education. The two are not identical, but each needs the other. The religion of our times is particularly in need of an educational basis for the spiritual life.

There is a demand rapidly taking form and expression for a new modern program of Christian nurture. The demand arises from those who confess to more or less defeat and failure in trying to get results by following the old program. They are aware of their failure, which is not the case with all. They are forced to admit that new conditions, customs and ideals, have made the old program ineffective and impracticable. The home, the school, and the church once dealt with the problem of Christian nurture, but now they do not. The present function of the church school scarcely needs to be named as an exception, for there are not many schools which really deal with this problem; and there are fewer still which succeed with it. The working out of the problem of Christian nurture has no doubt been greatly retarded by insistent demands for standardization and uniformity. Too often those who have set up the standards have not apprehended the problem. Great labor, expenditure and organization have been conspicuously in evidence, without producing the results of a true Christian nurture. Not only so, they have stood in the way and prevented other attempts to solve the problem.

Let us try to set up, first, the larger problem of Christian nurture, and second, the smaller problem of Bible teaching.

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(1) The new program of Christian nurture must call into action the home, church and school. It is not so necessary that they should all do the work, as that they should all be imbued with the ideals, and that they should furnish the children, the moral backing and enthusiasm, and the organization of resources necessary for a systematic Christian nurture. The importance of the enterprise can never be apprehended by the world, until these institutions are found devoting their best energies to it.

(2) The new program must be scientific. It cannot ignore the ascertained facts of human nature, its constitution and growth, its forces and factors. It must proceed in the light of modern Philosophy and Psychology, Biology and Sociology. It cannot have a method or a science peculiar to itself, for the reason that religion is an aspect of human life, and not a thing by itself.

(3) The new program of Christian nurture must be religious. It must provide for the inauguration and adequate culture of religious motives and ideals in the individual and institutions of society. It must reveal and evaluate the religious aspect of all human life, choosing its materials and methods with these aims in view.

(4) The program must be practically universal in its reach and application. It cannot accomplish its results by touching a scattering few, or if confined to provincial limitations. But like the common school arts it must become the heritage of the whole race, and be perfected and enriched by successive generations. There are various methods of teaching people to read, but everybody is taught to read. So it is not the method of Christian nurture but the result which must be universal.

The subject matter used in providing an educational basis for the spiritual life ought to be of several varieties. But the Bible is universally regarded as the chief subject. Without pausing here even to outline or name other good materials, let us try to name the factors in the problem of Bible teaching.

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(1) It is necessary to take the measure of the children. Those mental differences which are more or less characteristic of each successive year, and which form the basis of grading, must be ascertained.

(2) The interests of children must be understood and consulted. These natural interests change with advancing growth; and the teaching which ignores them is foreordained to failure.

(3) The aim to be accomplished must be well judged, clearly defined, and discriminatingly adapted to the changing conditions of age, interest and education.

(4) There must be a choice of biblical material based on all the varying conditions already named. The choice requires both scientific skill and spiritual insight, such as ordinary teachers do not always possess.

(5) The ground must be covered. There is so much material that it must be carefully and consistently organized on a single progressive plan, so as to economize the time of the children, not duplicating or omitting unnecessarily.

(6) A manner of teaching must be worked out, which will not be based on pedagogical fallacy. It must be simple enough to be used by untrained teachers. It must not bury the lesson in devices of methodology; but it must secure well defined and permanent mental images and moral values.

These are the main parts of the problem of Bible teaching, which is a major portion of the larger problem of Christian nurture. It is to the solution of this problem of Bible teaching that this work addresses itself. It will take only a few sentences to explain how this series of Graded Bible Stories attempts to solve each part of the problem of Bible teaching, as that problem has just now been stated.

(1) First, as to taking the measure of the children. During the last generation, a system of rating or grading has been evolved in nearly all countries where educational systems exist. The eight grades or school years beginning at the age of six are now pretty well defined and generally recognized. They furnish a convenient basis for classifying

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children in respect to their mental powers; and that scheme is adopted here.

(2) The problem of children's interests is not an easy one to solve. Every one thinks he knows what children are interested in, or at least what they ought to be interested in, which is assumed by many to be the same thing. But inquiries after facts have shown that there is no recognized test or standard of what they ought to be interested in. Yet there are classes of things which in general are found to be more interesting to minds of one school year, while other classes of things predominate in other years. No one has a right to say that this ought not so to be. The judgment on this point has to be based on experience, and on published investigations by experts. Guesswork and general impressions are not reliable guides to a knowledge of children's interests.

(3) The general aim in this form of Bible teaching is twofold. First, a mastery of the biblical knowledge suited to each grade, and second, to make the scripture an effective agent in molding Christian character. This aim dominates everything done in this connection. Elements which do not in some way contribute to one side or the other of this aim are rigidly excluded. The knowledge of the concrete material of the Bible is not hard to gain, if it is properly graded and gone about in the right way. But knowledge is a very poor result, if there is nothing else. There are general conclusions and principles which the Bible stories illustrate; there are religious concepts which they help to build; there are emotional attitudes which they correct and strengthen; there are ideals which they help to form. It is for the sake of such things as these that the materials are to be mastered; and these things are briefly indicated in connection with the stories. It is at this point that the personality of a living and respected teacher is most needed to vitalize incidents, and make them live again in the hearts of the pupils. There is a specific aim of this kind growing out of every lesson. Sometimes it is so obvious that it scarcely

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needs to be stated; sometimes it is stated for the guidance of the teacher; sometimes the teacher states it to the class and re-enforces it.

(4) These Bible stories offer a graded selection of Bible material for the use of parents and teachers, for whom the task of making their own selection would be too great. The selection corresponds to the usual interests and mental aptitudes of the several school years. Story units have been taken; and much matter has been omitted, either to reduce the unit to the right size, or to eliminate things not well related. Words and ideas that are out of grade have generally been omitted, or some simple restatement has been attempted, so as to fit the unit to the use which is made of it. The grouping of the stories is based on the mental states of the children in the successive grades. It is not necessary here to go into a technical discussion of the grounds of the selection, and the numerous difficulties encountered. But considerable pains has been taken to make use of the light of research for the improvement of the selection.

(5) By a systematic arrangement of the stories upon a progressive and unified plan, it is possible to cover over three hundred distinct stories; and in the sixth, seventh and eighth grades to furnish a chronological outline of the whole Bible, which will never need to be done again. Into this outline will be placed every incident of the preceding grades, and every piece of intensive work done afterward. The detailed acquaintance with the narrative and concrete contents of the Bible furnished in the grades makes an excellent preparation for a more thorough kind of work afterward than pupils are usually able to do. There is a great advantage in having a definite program, which can be surveyed from beginning to end, with a portion for each year, and a sense of achievement as one completes each successive stage.

(6) The lessons consist for the most part in stories. For the purpose of better teaching they have been arranged in well defined story units. The child mind is so constituted that concrete matter of this kind can be easily mastered,

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although most other kinds and forms of matter are beyond their powers, and must wait until the high school or adult age is reached. It is therefore a matter of economy to spend the childhood years on the story material, and leave the other until later. The reverse policy is responsible for closing up the minds of so many young people against all Bible study. The method of oral reproduction is well adapted in every way for the grades and for the material. The stories have been prepared definitely for this use. If they had been intended merely for interesting reading, they would have been in much different form. But they are planned to be reproduced orally by the pupil, as soon as they have been presented by the teacher, for the pedagogical purpose of correcting, sharpening, and deepening the impression or image in the minds of the pupils. There is educational value in the motor activity of self-expression; and this kind of motor activity is far more valuable than any amount of manual work so called. Specific teaching directions are given with the lessons, so that any person can get good results by following this method, with little or no special training in the teaching art. Memory texts, pictures, maps, titles, and generalizations, are provided for, wherever they seem desirable, to help perfect the mastery of the material, or to make it effective in molding character. Explanations, questions, inductions, applications, and manual work, are for various reasons reduced to a minimum for the benefit of the teaching results.

In the lower grades it is necessary to change the wording in some stories, in order to make them intelligible to children. The printed form in this respect is not important, because the teacher is expected in the free oral telling of the story not to follow exactly any set form of words. Other things being equal, the scripture phraseology is to be preferred; but the content is always more important than the form.

The intention is to present the story on its own merits as a Bible story. If any teacher feels called on to interpret



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or explain any incident theologically or critically, the same freedom is given here as with the Bible itself. But Bible teaching in the grades as a rule requires very little of this treatment. These are questions which can generally be postponed until the high school period or later. The nature of these questions throws them out of the grades, because the factors entering into the treatment of them are too difficult. If questions of authenticity and moral standards are pressed, as they sometimes are, by precocious pupils, they are to be treated frankly and honestly, but not dogmatically. They can generally be left in suspense, with the statement that there are other similar cases, and one of them can not be fairly judged alone. By the time we get a number of them classed together we shall also find a principle that will help to understand them. When that time arrives, the pupils will be able to understand some theory of developmental ethics or literature, if the teacher cares to present it to them.

About forty lessons are provided for each year, on the assumption that they are generally to be used once each week, and forty new lessons are as many as can be mastered in fifty weeks with one weekly period. An average of one period in five should be used in keeping up a cumulative review. If less than fifty periods are available in a year, some of the lessons should be omitted, so as to give ample time for the frequent reviews. The cumulative review is of first-class importance, in order to preserve the results of the work. A rapid and frequent retelling of the recent stories and of all the older stories less frequently, will keep them freshly in mind. If the method is followed as prescribed, it will be an easy matter to preserve the whole series of stories permanently, and to secure the other results which accompany such a mastery. But drills and reviews are absolutely essential.

In the effort to economize the valuable hours of child life, repetitions have been largely eliminated. The whole system is planned with unity and consistency for the mastery of the concrete material of the Bible in the period of child

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life when concrete perception predominates. In a few cases the same incident appears in more than one place. But the lessons are several years apart, and the incident is viewed from a different angle, and illustrates a different principle. It ministers to many-sidedness of interest, and the regret is that so little of this is possible.

As already intimated, a new guiding principle enters into the series at the sixth grade, namely, the principle of chronological order. Hitherto the minds of pupils are so constituted as not to appreciate time values. The labor of teacher and pupil is mostly wasted if spent in mastering time relations. But now a change begins to appear. To many, if not to all, the chronological order has a new value. Beginning therefore at the earliest point where these considerations can guide us, namely, at the time of Abraham, the material is arranged in an order which can be followed chronologically. But even here it is not the date but the order that is significant. If a little attention is given to the order of the material in the sixth, seventh, and eighth school years, these lessons will fix in the mind a chronological framework which will serve for a lifetime.

In order to develop this result, it is not necessary to memorize many dates or periods, but rather to awaken the historical sense. By the historical sense is meant the power to appreciate the value and meaning of things in their relations to what precedes and follows. For example, it enables one to see how there could not have been a king in Israel before the days of Samuel, and after David there could not have been a nation without a king. Further, it is not necessary to trace subtle causal relations, but rather to see the panorama of persons and events in their proper order, to enter somewhat into the life of Abraham and Moses and Solomon and Elijah, and to look at the world through their eyes, forgetting what was to them in the future, and remembering what was in their past. Again, it is not necessary to strain after completeness; but it is desirable to call up all the two hundred incidents and tales from the five preceding

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years, and weave them into a historical structure, into which can be breathed a breath of real life, until it becomes a living organism. It will help pupils to organize the material in their minds if they will learn three time landmarks:

- 6 24. Migrations to Egypt, Jacob, 16th (?) Century B. C.
- 7 68. Solomon's Temple Founded, 965 B. C.
- 7 79. Jerusalem Destroyed, Captivity in Babylon, 586 B. C.

Many parents and leaders in church work do not appreciate the real importance of a strict grading of Bible material for children. If left to themselves, teachers would instinctively choose material and language somewhat suited to the people they are teaching. But the various schemes for so-called systematic Bible reading, and uniform lessons, have been permitted to take the selection out of the hands of teacher or parent. This has continued so long, that a generation of people have arisen who feel but little freedom in choosing, and have in many cases but little wisdom to choose. Any careful appraisal of the value of teaching done without regard to grading must reveal a very low percentage of effectiveness; and not infrequently it actually touches the zero point. A change in the single factor of selection of material so that it suits the mental stage of the pupil, if other things are not utterly bad, will raise the percentage of effectiveness to a satisfactory point. This better result appears in the interest and responsiveness of the pupils, in the far greater retentiveness, and in the vitalizing power of the material in after life.

Of course the effectiveness of Bible teaching does not consist alone in the fact that it is interesting, or that it is retained in the memory, although these are certainly important points. The really vital question is, Does it nourish the spiritual life? That is, does it correct and amplify one's vision of God and his ways? Does it help to give consistency and shape to the foundations of one's thinking, feeling and

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action? Does it set the currents of one's life to flowing outward rather than inward, and does it help to keep them flowing on through the years? This system has been worked out on the assumption that three hundred Bible stories so thoroughly mastered in childhood that they can never be forgotten, will do more than anything else to give a right answer to these questions in youth and adult life. If these stories are learned in the story period of life, other kinds of Bible study can follow, when the mind no longer craves a story. If these stories are not learned then, the mind suffers an arrest of development in the child stage of Bible study, and never gets much further in that subject.

If exception is made of a few teachers and parents of independent power and resourcefulness, and a very few entire schools recently reconstructed, it will have to be admitted that the average effectiveness of the Bible teaching in all the rest is pitifully small. Other things may be accomplished to a greater or less degree; but the chief thing to be done in a "Bible School" is to teach the Bible. When we consider the organized machinery of the church school, the vast quantities of printed matter, and the large number of people engaged, it would certainly appear that there must be a great waste of power somewhere; for the results are very meager in comparison with the expenditure.

There ought to be a body of facts and principles established scientifically, which would apply to this enterprise, and reveal its weak places and the needed improvements and remedies. The science of the subject is obscure; it does not lie on the surface; it branches off into several of the technical sciences; it requires patient research to find it, and much experimentation to test and verify it. But something has been done in that direction. The line of experimentation back of this course has extended over a score of years. The conditions were not always favorable, but they were typical, and such as are likely to recur almost anywhere; and all the material has been tried out in classes, most of it a great many times. It is only now when it has ceased to be an

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experiment that the material is offered to the public for general use. The results with the children are slow in appearing, because it is only once a week that it comes into ordinary use, and it takes eight years to complete the course. But the trials have given results indicating that we are on the right track. If the directions are followed consistently and sympathetically the children will show surprising ability in reproducing whole series of stories; and not only so, they will show such an enthusiasm for them as is felt for no other mental activities.

The method is so completely different from the methods usually followed, that it is necessary to reiterate with insistence the injunction with these lessons, to follow this method. The lessons are but poorly suited for the usual methods; but this method is so exceedingly simple and effective that it needs only to be understood to be preferred. There has been of late so much agitation of the subject of teacher-training in Sunday school circles, that some unfortunate results are appearing to spoil the good effects of the movement. Excellent teachers are led to fear that their work has been useless and must continue so, because they have never taken any of the approved forty-hour courses in teacher-training. They are disposed to quit and turn their classes over to sometimes inferior teachers who have a "diploma" or who are working for one. And again, the inadequate results, such as have been mentioned above, are attributed to the poor technical preparation of the teachers, when that is but the smallest part of the cause. Of course technical training is desirable, if it happens not to be of some of the false varieties. But really a mother does not need very much pedagogy to tell the story of Zaccheus to her child and hear the child tell it after her; and a mother who can do that can also take a little group of children in school and do the same thing for them, if only the story is selected and prepared suitably for her. That is really all there is to this method. The problem of teacher-training is therefore solved by adjusting the method to natural mental

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conditions and to teachers of ordinary ability; and no attempt is made to initiate them into the mysteries of pedagogy.

This transparently simple method of Bible teaching in the grades is scientifically correct; it is educationally effective; and religiously it conserves the values of the scripture as no other method can possibly do. It has been followed in homes and elementary schools in Europe for generations; and in other than Bible stories it is used in thousands of American schools at the present time. When one considers the great cost and distressing waste of Sunday school "quarterlies," it is surely a point worth mentioning in favor of this method that the pupil requires no supplies at all, unless it be a Bible and a five-cent notebook. The teacher and not the pupil is supposed to have a copy of these lessons, as a simple help and guide in teaching the Bible by the time-old method of oral speech. There is no large value to be placed on manual or written work in the teaching of the Bible. The motor activities are called forth by the oral reproduction of the story; and this is of far more value for the creation of mental images than anything which could be done with the hands.

For home work in connection with the school course there are four things provided in these lessons. None of them is artificial, or mere "busy work"; none is beyond the power of the child. If you follow the child set to study the usual Sunday school lesson on Sunday morning, you will see that he is unable to deduce answers to the questions from the scripture references given, but must in many cases be satisfied with some printed or spoken answer, which has never passed through his own thought processes, and which he did not learn by reading his Bible. Both the home work and the class work in these lessons follow the true educational principle, that in the grades it is the primary function of the teacher to teach, and not merely to make the pupil teach himself or get some one else to teach him.



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The home work follows the class work, as a means of correcting, confirming and strengthening the impression of it; and it never precedes the class work as a preparation for it. This gives the pupil great advantage and added interest in the home work; it is worth far more to him; and a far larger percentage of the pupils will do the home work under this plan. The amount of work to be done at home is not great. Were it not for the shortness of the available time in school, and for the need of closely connecting the home and the school interests, it would not be necessary to have any home work. There should be occasional interviews between the teacher and the parents; and it is a good thing for the parents to have a copy of these lessons for their own use in the children's reviews. The children do not need the book, but they depend wholly on the oral instruction, and upon the use of their Bibles after they are old enough to use them advantageously, say in the Fourth or Fifth grades. Where these lessons are used only in the family and not in the school, of course this question of co-operation does not arise.

The first and most important form of home work, and that which should be attended to with the greatest regularity, is for the pupil to give at home the latest story which he has learned at school. The father or mother is responsible for remembering and providing for this exercise. It may well form a part of the devotional life of the home. It is made an occasion of importance in the week's routine of home life. Let all the family be present, and give their most interested attention. Let it be done if possible before the day is over, when it has been first learned, and while it is still fresh in the memory. If it can be given again before the week is over, so much the better. Attentive repetition is the best means of fixing the impression; and it is the purpose of this method to provide for this frequent repetition both in class and elsewhere.

Another form of home work is the systematic review of the former stories, running clear back to the First grade.

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Of course children in the upper grades will not care to preserve entire the stories of the First and Second grades. But such material as has permanent value in these and the later grades must be fixed and preserved in memory by a systematic cumulative review. The teacher will provide opportunities for the class to do something at this. But it is impossible and unnecessary for all this to be done in class. The individual pupils should be heard at home for one or more periods each week, while they rehearse groups of three or four stories from the former grades. These groups are so distributed and checked that all the stories are reviewed often enough to keep them clearly in mind. If this is done with care and discretion it does not become irksome, as one might suppose; but the pleasure of being able to do a large task easily acts as a mental stimulus. Natural expressions of appreciation and praise from others will add to the enthusiasm, and the concreteness and correct grading prevent the material from becoming stale.

The Fifth and higher grades are directed to read in their Bibles at home the passage from which the last lesson was taken. The reading of the Bible in this way becomes a far more vital and interesting exercise, because the main narrative features of the passage have been recently learned orally. This enables them to read it understandingly, which they would not otherwise have done. There are also new elements to be found by the reading, which could not be included in the oral story without complicating it unduly. These points will now be apperceived with relish, through the help of the parts already known. There is a far-reaching value in this point for the whole subject of Bible reading. No one can fully appreciate the importance of it who has not seen it fairly tried.

It still remains for the careful and resourceful teacher to assign special tasks and topics to individual pupils, or to the whole class, either in connection with the regular lessons, or as supplementing them in any way suggested by the tastes or inclinations of the teacher. These tasks will gen-

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erally involve a little reading or other work to be done at home. If the tasks are not too long or too hard, if they are assigned with definiteness, and needed references or helps given at the same time, and if they are called for at the appointed time and not forgotten, a good deal of extra and valuable work may be secured in this way.

If any elaborate notebook work is undertaken, such as the writing out of the stories, most of it should be done at home. But a still better way is for the teacher to appoint a time outside the school period, when the class can meet and do this work, and also their cumulative review work, together. All of the class period is needed for the first teaching of the story. This is more important than the notebooks; and it should not be interfered with either by handling the notebooks or by working on them. The purpose of the brief items to be placed in the notebook is twofold. The mental images must be well defined, and this definition can be better secured by a few words written in a book than in any other way. And in the second place, the notebooks with these brief outlines will serve as a permanent key to the material learned, and for purposes of review it is indispensable. Notebooks should not be introduced at all until the children have acquired considerable facility in writing in their other schools.

The use of the Graded Bible Stories in the home, as well as in the school, has been a guiding thought in their preparation. Many parents have felt helpless in the matter of the religious instruction of their children at home, because no selection of material is at hand to guide them. The Bible stories are here selected and edited so as to be serviceable in the home, where there is even a single child. It is an easy task to teach one of these lessons each week, beginning at the point where they correspond to the child's school grade, or a little below it. If this is regularly done, say on Sunday afternoon, and some pains is taken to keep up the cumulative review, it will go far toward solving the vexed problem of religious instruction.

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The urgent necessity of carrying out a good plan of Christian nurture is fundamental. The well-being of society as well as the individual depends on it. The imperative demand for it is becoming more evident every year. It will cost some effort, and the sacrifice of some recreations and trifles. But it will go far to make life really worth the living.

The moral strain of carrying out this plan will not come on the children, for they respond to it with enthusiasm, whenever they get a fair chance. The strain will come rather on parents and teachers, in keeping up to its simple and regular duties, year in and year out. And with them the two points in gravest danger of neglect are, the keeping up of reviews, and the preparation of lessons by the teacher. If teachers will conscientiously practice aloud the stories before presenting them to the class, and consistently keep the pupils up to their reviews for eight years, the results will be surprising and gratifying.

It should again be made clear that this series of Bible stories for the eight grades is a part of a larger program of religious education and Christian nurture. It prepares the pupils according to their years with material which they will not have to get afterward. This preparation gives both the ability and the clear opportunity after the Eighth grade to take up a variety of intensive forms of Bible study. These are of great value, but are beyond the reach of average people brought up under the old conditions. There should also go along with this Bible study through all the grades, and even through life, a study of Christian history and biography, of the missionary and beneficent enterprises of the churches, and of the world as influenced by the gospel. This has been accomplished by using forty-five minutes in Sunday school for a double class period with two regular courses of study. It has also been accomplished through the religious day school, conducted during the long vacation every day for two, three or four weeks. Still another plan, which requires legislation to give it authority, is to allow all children who

## GRADED BIBLE STORIES

desire it to substitute for the regular work on Wednesday afternoon a course of religious instruction given by a competent teacher in the school, or in their own churches. Such a broad curriculum of religious instruction in some form, either at home or at school, is necessary in order to give youth a true appreciation of the place of religion in the world's life, and a vision of what one's own life may be come. The chief cause of decadence of religious life wherever it exists is the lack of such an educational basis for the spiritual life.

## THE ORAL METHOD OF BIBLE TEACHING SUMMARIZED'

### THE ORAL METHOD OF BIBLE TEACHING SUMMARIZED

1. The aim of the oral or story method of Bible Teaching is the *mastery of the narrative* contents of the passage selected. Only in a slight degree is interpretation or application attempted. If the former is well done, the two latter will follow easily in their proper time.

2. *Explanations* of words, customs, or ideas, are necessary, but only as a means of getting clear mental images of the story, not for general information. With a rigid grading of the lessons the amount of explanation needed is greatly reduced.

3. Nothing else can help so much to master a story as the *practice in telling* it. It is essential to the success of this method of teaching that pupils shall have drill in the telling of each story. With classes small enough, and time long enough, each pupil will have a chance.

4. The manner in which the pupil learns the story is less important, but the way here proposed is to hear it *told by the teacher*. Much depends on the good presentation of the narrative. If it is told in a natural, orderly and straightforward way, once is enough. The more life and interest the teacher shows the better. It is a great drawback if the teacher has to read it, and has not mastered it so as to tell it offhand.

5. The reproduction of the story should follow as quickly as possible upon the first hearing of it, while the details are fresh in the memory. For this reason the story is divided into its natural *units*, so that a single incident can be treated by itself, although there may be several incidents or units in the story.

6. *Pictures*, maps and hand work must have the definite purpose of helping to form or fix the image in the mind, or else they must be omitted. They must not be so numerous or complex as to be distracting, and generally they need to



## GRADED BIBLE STORIES

have the principal point in them mentioned, to make sure that it is not missed.

7. In all story work it is important to *avoid memorizing* in a verbal way. Details of the story are to be remembered in the right order, and described with much freedom in the choice of words.

8. A text, maxim or verse which is worth carrying in the memory, and which crystallizes a point or portion of the story, may well be *memorized* as a means of preserving and making educative the story.

9. Some few stories may be *dramatized* in the most simple and informal way, without costumes or stage settings, and mostly in class without an audience.

10. A *review* should be taken after every four or five stories. Besides this, there must be a frequent recall and retelling of the old stories from months and years ago. A little care and effort in this way saves the results of former work, which will otherwise be mostly lost.

11. The very best kind of *home work* consists in the telling of the story of the previous lesson, or of preceding lessons, to other hearers, with the help and correction of the family. Public or semi-public occasions for the telling of stories are very useful, such as the general exercises of the school. No preparation for the next lesson is required of pupils, but the home work on previous lessons takes its place. This home work will consist in practice in the telling of the stories, reading the portions of scripture in which they are found, mapmaking and notebook work, and in special tasks and topics assigned by the teacher from time to time.

# FIRST GRADE

## SHEEP STORIES

### 1 1. A MAN WITH A HUNDRED SHEEP. *Luke 15:3, 4.*

One of the stories which Jesus tells is about a man who has a hundred sheep. The man loves his sheep, for he has known them all since they were little lambs; and they are all that he has. He leads them out in the morning to the hills. He lets them feed or lie in the shade all day. At night he brings them all back, and puts them in the fold. If some of them were left out at night on the hills, a wild animal might get them. So the shepherd is very careful not to have any of his sheep lost on the hills at night.

*Memory Words.* The Lord is my Shepherd, I shall not want. *Psalms 23:1.*

This story is intended for children beginning the first grade. Such children are generally unable to tell a story connectedly. They must not be pressed unduly into this work. Yet from the start the teacher has this in view, and the stories are made with reference to this. They are short, simple, and concrete. They are told by the teacher with the constant expectation of having them reproduced by the pupil. It will be only a short time, until some of the first grade pupils begin to tell the stories connectedly after the teacher. Until then the teacher must cautiously and patiently draw out from them one or two words at a time, by telling most of the story again and again, leaving the children to supply only the important words, and those best understood by them. Some will be unable to tell a story connectedly until they reach the second, or even the third grade. But they must be practiced the same as the others, giving them more or less help as needed.

After telling the story once or twice, begin to draw the children out gradually in such a way as this.

## SHEEP STORIES

One of the stories which—(who?) tells, is about— (what?), who has a hundred— (what?). The man loves his— for he has known them— (how long?); and they are — (what else has he?). He leads them out in the morning— (where?). He lets them—, or— all day. At night he—, and puts them—. If some of them were left out at night on the hills— (what might happen?). So the shepherd is very careful not to have any—.

Then suggest that the Lord cares for us all somewhat as the shepherd cares for his sheep. And then drill them separately and in concert in repeating the memory words. Explanations are generally to be avoided, for to the five-year-old, most explanations do not explain, but only confuse.

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### 1 2. THE LOST SHEEP. *Luke 15:3-7.*

Review briefly the last story.

When the shepherd has his hundred sheep out on the hills, he counts them before he brings them home. And once he finds only ninety-nine, for one has strayed away from the rest and is lost. So he leaves the ninety-nine together on the hillside, and goes after the one that is lost, until he finds it. And when he has found it, he lays it on his shoulder rejoicing. And when he comes home, he calls together his friends and neighbors, and says to them, Rejoice with me, for I have found my sheep which was lost. And so the shepherd cares more for the one sheep that was lost, than for all the rest.

*Memory Words.* The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters. *Psalms 23:2.*

The teacher will keep clearly in mind the emphasis, not on entertaining the child with a story, but on creating mental images which the child can soon learn to express orally. Stimulate the expression of the child in some such way as this.

## THE LOST SHEEP

In the last lesson we had one of the stories which Jesus told. What was it about? If this does not start the children, say, About a man who has a hundred ---. Then proceed as before, giving them what is necessary, but getting out of them as much as you readily can. This by way of review of the last story. Then tell the present story clearly, deliberately, dramatically. And at once proceed to get it back from them. When the shepherd has his hundred sheep out on the hills, he --- (does what?) and then? -- Once he finds only ---. So what does he do then? -- And when he has found it -- and when he comes home ---, and says to them --. And so the shepherd cares more ----.

Go over this in the same way with several different pupils, —all if there is time. Agree with them on a name by which this story is to be called afterward, when it is called up for review. Then drill them on the memory words. But only part of the children will be able to remember so long a passage continuously. The others must not be pressed beyond their ability.

The King James version is preferable for memorizing.

If a picture is desired to illustrate the lesson, almost any of the shepherd pictures will do, such as Molitor's "The Lost Sheep," Wilde, 102. One copy to show the class is sufficient.

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### 1 3. THE SHEPHERD'S VOICE. *John* 10:1-6.

Again Jesus told a story about sheep. At night the shepherd puts the sheep into the fold, and locks the door. If any one climbs up some other way, the sheep know he is a thief and a robber. For the shepherd always comes in at the door. Sometimes two shepherds have their sheep together in one fold. When one opens the door, and calls for his own sheep, they know his voice, and he leads them out. When he has called out all his own sheep, he goes before them, and the sheep follow him, for they know his voice. They will not follow a stranger, but will run away from him: for they know not the voice of strangers.

## SHEEP STORIES

*Memory Words.* He restoreth my soul. He leadeth me in the paths of righteousness, for his name's sake. *Psalms* 23:3.

Teach this story in the same manner as the former stories, getting the children to tell as much of it as they can. Teach them the memory words, and then review the former memory words with those in this lesson.

A full period should be taken on the fourth day for review and drill on the first three stories and the memory words.

The home work consists in hearing the child tell the story of the last lesson. Parents should take pains each week, and especially on the day when the lesson has been taught, to ask what the new story was, and to have every point told by the child. Parents will be greatly helped in this by having their own copy of these lessons.

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### 1 4. THE GOOD SHEPHERD. *John* 10:7-15.

Jesus said, I am the good shepherd. The thief comes only to steal and to kill the sheep. I come that they may have life, and more of it. The good shepherd lays down his life for the sheep. He that is not the shepherd, but a hired man, who does not own the sheep, sees a wolf coming and leaves the sheep, and runs away; and the wolf snatches one of the sheep and scatters the rest. He runs away because he is a hired man, and cares not for the sheep. I am the good shepherd; and I know my own, and my own know me; just as the heavenly Father knows me, and I know the Father.

*Memory Words.* Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. *Psalms* 23:4.

Teach the lesson after the same plan as in the former lessons. Use may be made of Plockhorst's picture, "The Good Shepherd," Wilde, 116.

## DAVID THE SHEPHERD LAD

### 1 5. DAVID THE SHEPHERD LAD. 1 *Samuel* 16:10-13.

David was a fine looking boy with a ruddy face and strong arms. His father's name was Jesse, and he had seven older brothers. David was a shepherd lad, and his work was to watch his father's sheep on the hills of Bethlehem, where they lived. One day the man of God came to their house looking for a young man who would some day make a good king. And when none of the older brothers would do, Jesse said, There is still another boy, the youngest of all. He is out on the hills keeping the sheep. And the man of God said, Send and fetch him; for we will not sit down to dinner until he is here. And when the shepherd lad came, the Lord said, Arise, anoint him, for this is he.

*Memory Words.* Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil. My cup runneth over. *Psalms* 23:5.

Continue the same method with this lesson as in the preceding lessons. For a picture use Wilde, 475.

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### 1 6. THE LORD IS MY SHEPHERD. *Psalms* 23.

A. David the shepherd lad, played well on the harp, and he was a sweet singer. He made some of the songs or *Psalms* which people have been singing ever since. One of the songs which was made by David, the Shepherd of Bethlehem, was "The Lord is My Shepherd." It is the twenty-third *Psalm*, which we have nearly learned.

B. *Memory Words.* *Psalms* 23.

Teach A as a regular story, by telling it to the children and helping them to reproduce it. Drill on B, and complete the work of committing to memory the *Psalm*. There will be some for whom the passage is too long. Do not overtax them with it, but let those who can master it, do so. Review it from time to time until each child can repeat it.

After Lesson 6, a full period should be used for review of the whole series of "Sheep Stories" and the Shepherd *Psalm*.



## BABY STORIES

### BABY STORIES

#### 1 7. THE BABE IN THE RIVER. *Exodus 2:1-4.*

The Hebrew mothers were in great trouble, because the king had said all their boy babies must be thrown into the river. One mother kept her baby hidden until he was three months old. And she hoped in some way to save him from the cruel king. But she could not hide him any longer; then she took a little basket called an ark, and covered it on the outside with pitch, so that the water could not get in. Then she put her babe in the basket and covered him up, and put the basket in the river, for the king had commanded the babes to be put in the river. But she put it in the tall grass that grew in the edge of the river, so that it would not float away, and so that people would not see it. Then she hid the babe's older sister close by the river to watch him, and see that no accident should befall him; and then she went home to wait and see what would happen.

Tell the story to the class, and then help them to tell it until they have a good mental image of the whole story.

For a picture, show Wilde, 378.

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#### 1 8. MOSES SAVED BY THE KING'S DAUGHTER. *Exodus 2:5-10.*

One day the daughter of the King came down to bathe in the river. And her maidens walked along by the river-side. And the King's daughter saw the basket in the tall grass, and sent her maid to fetch it. And she opened it, and saw the child; and the babe was crying. And the king's daughter was sorry for him, because he cried, and she said, This is one of the Hebrew's children. Then the babe's sister came up and said, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And the king's daughter said to her, Go. And the sister went and called the child's own mother. And the king's daughter said to her, Take this child away and nurse it for me, and I will give thee wages. And the woman took her

## MOSES SAVED BY THE KING'S DAUGHTER

child; and it grew; and she brought him back to the king's daughter; and he became her son, and she called his name Moses.

*Reading Text.* By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. *Hebrews 11:23.*

This is too difficult for First Grade pupils to memorize, but it may be read to them, and then repeated in concert by the class, as it is again read clause by clause. Use may be made of Doré's picture, Wilde, 377.

A whole period should now be taken for review of the two "Baby Stories," and the six "Sheep Stories."

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### 19. THE BABE OF BETHLEHEM. *Luke 2:1-7.*

Joseph and his wife, Mary, lived in Nazareth. But they belonged to the old family of David. Once there was a great home-coming in Bethlehem, the city of David; and Joseph and Mary went with the rest, to the old family home. But the houses were all full of guests. Even the cattle sheds had to be used for people to sleep in. In one of these lonely places Joseph and Mary found lodging on the first Christmas Eve. And the little Babe of Bethlehem came to them that night; and he was wrapped in his clothing and carefully laid in the manger, where, at other times, they fed the cattle. And the name Jesus was given by Mary to her little babe in the manger of Bethlehem.

*Memory Words.* She wrapped him in swaddling clothes and laid him in a manger. *Luke 2:7.*

Show Bouguereau's picture, "The Nativity," Wilde, 10.

## BABY STORIES

### 1 10. THE SONG OF THE ANGELS. *Luke 2: 8-14.*

When Jesus was born in Bethlehem, there were shepherds on the hills not far away, keeping watch by night over their flocks. And an angel of the Lord stood by them, and they were afraid. But the angel said, Be not afraid; for I bring you good tidings of great joy to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. You shall find the babe lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, Peace on earth, Good will to men.

*Memory Words.* Glory to God in the highest, Peace on earth, Good will to men. *Luke 2: 14.*

In teaching the stories of the Babe of Bethlehem, it is well to use the scripture words as much as practicable. This requires more drill, and the stories are accordingly shortened.

Show Correggio's picture, "Holy Night," Wilde, 9.

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### 1 11. THE VISIT OF THE SHEPHERDS. *Luke 2: 15-20.*

When the angels went away into heaven, the shepherds said, one to another, Let us now go to Bethlehem, and see this thing which has happened, which the Lord has made known to us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they told what the angel had said to them about this child. And all that heard it wondered at the things which were spoken to them by the shepherds. And the shepherds went back, praising God for all the things they had heard and seen.

*Reading Text.* And the shepherds returned, glorifying and praising God for all the things that they had heard and seen. *Luke 2: 20.*

Show Lerolle's picture, "The Arrival of the Shepherds," Wilde, 11.

## THE VISIT OF THE WISE MEN

### 1 12. THE VISIT OF THE WISE MEN. *Matthew* 2: 1-12.

In the days of Herod the king, when Jesus was born in Bethlehem, wise men from the east came saying, Where is he that is born King of the Jews? For we saw his star in the east, and are come to worship him. And as they went, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with great joy. And they came into the house, and saw the young child with Mary his mother; and they fell down and worshiped him, and offered gifts of gold and sweet incense.

*Memory Words.* Where is he that was born King of the Jews? *Matthew* 2: 2.

Show Henry Warren's picture, "The Star of Bethlehem." Wilde, 590.

Take the next entire period for a review of the six "Baby Stories."

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## BIRD STORIES

### 1 13. THE BIRDS AND THE FLOOD. *Genesis* 8: 6-12.

Noah and his family were in the ark with the birds and the animals. The great flood of waters, which covered the earth, began to go down. Noah let loose a raven to see if it could find any place to alight. But the raven kept flying here and there until the waters were dried up from off the the earth. After the raven was sent out, Noah sent out a dove; but the dove found no rest for her foot; and she came back to the ark; and he put out his hand and took her in. Noah waited seven days, and again he sent a dove out of the ark. And the dove came in to him at evening; and in her mouth was an olive leaf which had just been picked. So Noah knew the waters had gone down a little. And after seven days more, he sent out another dove; and she returned not again to him any more. So he knew that the land was dry.

## BIRD STORIES

If the children of the first grade have been well practiced on the former stories, there should now be a number who are able to tell this story connectedly after hearing the teacher tell it.

Picture: Tissot O. Series No. 7; or Wilde, 348.

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### 1 14. ELIJAH FED BY THE RAVENS. 1 *Kings* 17:1-7.

Elijah the man of God told the wicked king that God would give no more rain for years. Then God sent Elijah away from the anger of the king, and God said, Hide by a brook in the wilderness. Thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and lived by the brook, as the Lord had commanded him. And the ravens brought him bread and meat in the morning, and bread and meat in the evening. And he drank water from the brook. And after a while, the brook dried up, because there was no rain in the land. And the Lord sent Elijah away to another land.

*Memory Words.* The ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank of the brook. 1 *Kings* 17: 6.

Picture: Allison, Elijah Fed by the Ravens. Wilde, 496.

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### 1 15. THE SPARROW'S FALL. *Matthew* 6:25-32.

Jesus saw people working and worrying for fear they would not have enough food to eat, or enough clothes to wear. And he said to them, Be not anxious about what ye shall eat, or what ye shall drink, or what ye shall put on. The life is more than the food, and the body is more than the clothing. Look at the birds of the air. They sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? Even two sparrows are not worth a penny, and not one of them falls to the ground without your heavenly Father knowing it. Be not anxious, therefore, saying, What shall we eat, or what

## THE SPARROW'S FALL

shall we drink, or how shall we be clothed? For your heavenly Father knoweth that ye have need of these things.

*Memory Words.* Your heavenly Father knoweth that ye have need of these things. *Matthew 6:32.*

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### 1 16. AS A HEN GATHERETH HER CHICKENS. *Matthew 23:37-39.*

There were people who did not know Jesus, or care for him, even when they had seen him, and heard his words. They had killed the men of God, and stoned those who had been sent to help them; and now they were watching for a chance to get Jesus and crucify him. He wept when he saw the city of Jerusalem, and how bad the people were. And he said, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Now your house is left to you desolate. And you shall not see me any more until you have changed your mind, and are willing to say of me, Blessed is he that cometh in the name of the Lord.

*Memory Words.* How oft would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! *Matthew 23:27.*

Before beginning the next series, take time enough to review all the sixteen stories already learned.

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## CHILDREN STORIES

### 1 17. JESUS AND THE CHILDREN. *Mark 10:13-16; Luke 18:15-17.*

Jesus was kind to the little children. When the mothers saw this they brought their babes to him, that he might lay his hands on them and bless them. But when the disciples saw it, they thought the women were troubling him with their

## CHILDREN STORIES

children, and they rebuked the mothers. But Jesus was angry with the disciples; and he called the mothers and the children to him, saying, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. And he took them in his arms, and blessed them, laying his hands upon them.

*Memory Words.* Suffer the little children to come unto me, and forbid them not. for of such is the kingdom of heaven. *Matthew 19:14.*

Picture: Plockhorst. Wilde, 110.

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### 1 18. A BOY'S LUNCH BASKET. *John 6:1-14.*

Jesus cured some who were sick, and that made many people want to see him. He went across the lake and sat with his disciples alone on the hillside. But the people soon followed him in great numbers. And when they were hungry and far from home, Jesus said to Philip, Where can we buy bread, that all these may eat? And Philip said, Two hundred shillings' worth of bread would not be enough for all these. But Andrew said, There is a lad here who has five barley loaves, and two fishes. But what are they among so many? And Jesus said, Make the people sit down on the grass. And he took the loaves, and gave thanks, and gave out bread to those who were seated, and likewise the fishes, as far as they would go. And when the people were filled, Jesus said to his disciples, Gather up the broken pieces which are left over, and let nothing be lost. So they gathered them up, and filled twelve baskets with the broken pieces of the five barley loaves, which remained over. And the people were surprised, and said, Surely Jesus is the great prophet that is coming.

Although this story is quite long, it will be found that the dramatic character of it enables young children to remember it well.

Picture: Murillo's The Loaves and the Fishes. Wilde, 83.

## ISHMAEL AND HAGAR

### 1 19. ISHMAEL AND HAGAR. *Genesis* 21: 8-21.

There was once a little boy named Ishmael, who plagued the littler children so much that he and Hagar, his mother, had to be sent away. Their friends were very sorry for them; and they took bread and a bottle of water, and put it on her shoulder; and she went away and wandered in the wilderness. And when the water in the bottle was gone, and they could go no further, she laid the child under a bush, and sat down a little way off; for she said, Let me not see the death of the child. And she lifted up her voice and wept. And the angel of God called to Hagar out of the heavens, and said, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad. Arise, lift up the lad, and hold him in thy hand; for I will yet make him a great nation. And God opened her eyes, and she saw a well of water. And she went and filled the bottle with water, and gave the lad to drink. And God was with the lad, and he grew. And he dwelt in the wilderness; and as he grew up, he became a bowman.

*Memory Words.* God opened her eyes, and she saw a well of water. *Genesis* 21: 19.

Picture: Wilde, 355.

Review the three "Children Stories" before going on.

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### 1 20. SAMUEL AND HANNAH. 1 *Samuel* 1: 2.

Hannah had no children. When she went up to the temple with her husband for the yearly sacrifice, she prayed to God for a son, and said, If thou wilt give me a son, I will give him to the Lord all the days of his life. And the next time she came to the temple she brought a son with her; and they gave thanks to the Lord and made a burnt offering for him; and he worshiped the Lord there; and they called his name Samuel. And when he was a little older, they left him to serve all the time in the house of the Lord, though he was but a child and he wore a linen vestment. And his mother made



## CHILDREN STORIES

him a little robe each year, and brought it to him, when she came up with her husband to offer the yearly sacrifice. And the priest blessed the father and mother, and the child Samuel grew before the Lord.

*Memory Words.* The child Samuel grew before the Lord.  
1 *Samuel* 2: 21.

Picture: Wilde, 471.

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### 1 21. SAMUEL AND ELI. 1 *Samuel* 3: 1-9.

The people were wicked, and there was not much religion among them, when Eli was priest, and Samuel served the Lord with him. Eli was old and could not see. And at night Samuel slept in the room in the temple where the ark of God was. And as he slept, the Lord called, Samuel; and he said, Here am I. And he ran into Eli's room, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord. He had never heard his voice before, and he did not know what it was. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou calledst me. Then Eli knew that it was the Lord. And he said to Samuel, Go, lie down; and if he call thee again, say, Speak, Lord, for thy servant heareth. So Samuel went and lay down in his place.

*Memory Words.* Speak, Lord, for thy servant heareth.  
1 *Samuel* 3: 9.

Picture: Reynold's Samuel. Wilde, 417.

## THE WORD OF THE LORD TO SAMUEL

### 1 22. THE WORD OF THE LORD TO SAMUEL. 1 *Samuel* 3: 10-21.

After Eli had taught Samuel about the Lord, the boy went back to bed. And after a while the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak, Lord, for thy servant heareth. And the Lord said to Samuel, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. I will destroy the family of Eli, as I have told him, because his sons have done evil, and he has not stopped them. And Samuel lay until the morning; and he feared to tell it to Eli. But Eli called him and said, Hide not from me, I pray thee, any of the things that he said to thee. And Samuel told him every whit, and hid nothing from him. And Eli said, It is the Lord, let him do what seemeth good. And the Lord was with Samuel, and he grew to be a prophet of the Lord.

*Memory Words.* Speak, Lord, for thy servant heareth.

Picture: Tissot, O., 76.

Take the next period for review of the "Bird Stories," and the "Children Stories."

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## ANIMAL STORIES.

### 1 23. SAMSON AND THE LION. *Judges* 14: 1-6.

When Samson was a young man, he was as strong as a giant. One time he was going to see a young woman. It was a long journey through woods and vineyards. His father and mother were going on the same journey, but they were far behind him on the road. Suddenly a young lion came out of the woods roaring at him. He did not cry out, or run away. But the spirit of the Lord came mightily upon Samson. And though he had no weapon in his hand, he seized the lion, and tore him in pieces as if he had been only a lamb. Then he threw the carcass of the dead lion into the woods;

## ANIMAL STORIES

and went on his journey, without even telling his father and mother what had happened.

*Reading Text.* Psalm 91: 9-13.

Picture: Tissot, O., 70.

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### 1 24. ELISHA AND THE BEARS. 1 Kings 2: 23, 24.

Elisha the prophet was a strange looking man. He traveled about the country in places where he was not known; and sometimes bad boys troubled him. Once, as he was going up the road, there was a crowd of young lads from the city, who shouted and jeered at him, and called him names. They said, Go up, thou bald-head; go up, thou bald-head. Elisha looked behind him and saw them, and scolded them in the name of the Lord for their rudeness. And after that there came forth out of the wood two bears. And they scattered the crowd of boys, and tore and scratched many of them.

*Memory Words.* Ye younger, submit yourselves to the elder. 1 Peter 5: 5.

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### 1 25. DAVID AND THE LION. 1 Samuel 17: 31-37.

When David was a shepherd at Bethlehem, keeping sheep for his father, Jesse, the greatest danger to the sheep was from the wild animals. They would carry away a lamb or a sheep by day or night. At one time a bear came, and at another time a lion came, and took a lamb out of the flock. And David went out after him, and saved the lamb out of the mouth of the lion. And when the lion arose against him, David caught him by the mane, and struck him, and killed him. He slew both a lion and a bear. And David said, The Lord hath delivered me out of the paw of the lion, and out of the paw of the bear.

*Memory Words.* David said, The Lord hath delivered me out of the paw of the lion, and out of the paw of the bear. 1 Samuel 17: 37.

Picture by Elizabeth Gardner. Wilde, 438.

## THE MAN OF GOD AND THE LION

### 1 26. THE MAN OF GOD AND THE LION. 1 *Kings* 13.

There was a man of God whom the Lord sent from Judah to Bethel to speak against the king. And the Lord commanded him to return at once by another way, and to eat no bread and drink no water at Bethel. But a man deceived him until he did eat and drink in that place. And then he saddled his donkey and started back. And when he was gone, a lion met him by the way and slew him; and his body fell by the wayside. And men passed by and saw the body, and the donkey and the lion both standing by it. And they told it in the city. And men went out and drove away the lion, and buried the body of the prophet. And the man who deceived him was sorry, and said, When I am dead, bury me in the grave where the man of God is buried. Lay my bones beside his bones.

• *Memory Words.* The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. *Psalms* 34: 10.

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### 1 27. THE CATTLE OF BASHAN. *Psalms* 22: 11-13; *Deuteronomy* 32: 9-15; *Amos* 4: 1.

In the hills of Bashan there were rich pasture lands. In those pastures there grew famous breeds of cattle and sheep. They fed on the rich grass, and grew large and strong. The cattle were fierce fighters; and their roaring and bellowing could be heard far down the valleys of Bashan. They were well known; and men were afraid of them. And so it used to be said of people who were noisy and loud-mouthed, that they were like the bulls of Bashan; and fierce and cruel people were called cows of Bashan.

It is better to behave like people than like animals.

*Reading Text.* *Psalms* 22: 11-13.

Take the next period for Review. Cover the "Animal Stories" first, and then review as well as may be the first two series, namely, the "Sheep Stories," and the "Baby Stories."

## TREE STORIES

### TREE STORIES

#### 1 28. THE CEDARS OF LEBANON. 1 *Kings* 6, 7; *Ezekiel* 27: 5.

The mountains of Lebanon were once covered with great forests of beautiful trees. There were many different kinds of trees growing together in the mountains, but the cedar tree was the king of the forest. The cedars grew so tall, and straight, and strong, that men used them to make masts for their largest ships. The cedar wood did not rot, and when it was put into the roofs and walls of houses, it would last for hundreds of years. The chest or ark in which the law was kept was made of fragrant cedar wood. The beams and pillars and boards of the temple were made from the cedars of Lebanon. They were cut and hewed in the forest, and carried by way of the sea a long way to Jerusalem.

*Memory Words.* The righteous shall flourish like a palm-tree. He shall grow like a cedar in Lebanon. *Psalms* 92: 12.

*Reading Text.* *Ezekiel* 31: 3-9; *Psalms* 80: 8-11.

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#### 1 29. THE OAKS OF MAMRE. *Genesis* 13: 18; 14: 13; 18: 1.

Abraham moved his tent, and came and dwelt by the oaks of Mamre in Hebron. And he built there an altar to the Lord, and he made that his home. It was by the oaks that people afterward knew where to find him, when they had any news to tell him, or when they wanted his help. He was sitting in the tent-door in the heat of the day, in the shade of the oaks of Mamre, when the Lord appeared to him, to tell him that he should have a son in his old age, to make happy the home under the oaks.

A group of oak trees was a landmark for the whole country, and their cool shade and strong protection made a good place for a home.

Picture: Wilde, 551.

## ABSALOM AND THE OAK

### 1 30. ABSALOM AND THE OAK. 2 *Samuel* 18:9-15.

Absalom was King David's son, and he wanted to be king instead of his father. He was a handsome young man, with long heavy hair. He was riding on a mule through the woods, leading some soldiers to fight against the king's army. As he rode under a great oak, his long hair caught in the branches and held him fast, while the mule went on and left him hanging there between heaven and earth. And a certain man saw it, and said to the king's captain, Behold, I saw Absalom hanging in an oak. And the captain took three darts in his hand, and thrust them through the heart of Absalom, and slew him.

When one is wrong, the best things in the world are against him. Even the great oak was an enemy to Absalom.

Picture: Tissot, O., 88.

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### 1 31. CLIMBING A TREE TO SEE JESUS. *Luke* 9:1-10.

Once Jesus was coming to town, and a great crowd of people went out along the road to meet him. But there was one man who was very little. When he was in a crowd of people he was never able to see what was passing, because he was so little. He had never seen Jesus, and he wanted very much to see him; so he ran on ahead, and climbed up into a sycamore tree to see him. When Jesus came to the place, he looked up, and said to the little man in the tree, Make haste and come down; for today I must stay at your house. And the man made haste and came down, and received Jesus joyfully, for he was proud to have Jesus stop at his house.

Just as a boy sometimes climbs up into a tree to get a chance to see something, so the little man climbed into a tree to see Jesus.

Picture: Tissot, N., 72.

## FRUIT AND FLOWER STORIES

### 1 32. THE TREES IN THE GARDEN. *Genesis* 2: 8, 9; 15-17.

The Lord God planted a garden, eastward in Eden, for the man whom he had formed. And out of the ground he made to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the middle of the garden, and the tree of the knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And he said to the man, Thou mayest eat freely of every tree of the garden, but of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day that thou eatest of it, thou shalt surely die.

That was a nice home which the Lord made for the man; and he gave him all he needed while he cared for the garden, without eating the fruit of the one tree.

Take the next period for review of the "Tree Stories," and the "Animal Stories."

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## FRUIT AND FLOWER STORIES

### 1 33. THE GRAPES OF ESHCOL. *Numbers* 13: 17-27.

Before the people of Israel came to live in Canaan, they sent spies ahead to see what the place was like. They found that it was a land of milk and honey and rich fruits. They came to the valley of Eshcol, and cut down a branch with one cluster of grapes so large that two men carried it upon a staff between them. And they brought back word to the people of Israel, and showed them the fruit of the land. And they said, We came to the land where you sent us; and surely it flows with milk and honey; and this is the fruit of it. But the people who live there are strong, and the cities are very great, and there are giants living there. And so the people were afraid to go.

The cluster of grapes from the valley of Eshcol showed how good the land of Canaan was.

Picture by Doré. Wilde, 406.

## THORNS AND FIGS

### 1 34. THORNS AND FIGS. *Matthew 7:15-29.*

Jesus said, People are like fruit trees. We know that people are good or bad by the things they do, just as we know the trees. By their fruit ye shall know them. Do men gather grapes from thorn-bushes, or do they pick figs from thistles? Every good tree brings forth good fruit; and every bad tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a bad tree bring forth good fruit. Every tree that does not bear good fruit is cut down and burned in the fire. Therefore by their fruits ye shall know them. The good man out of the good treasure of his heart brings forth that which is good. And the evil man out of the evil treasure brings forth that which is evil.

*Memory Verse.* By their fruits ye shall know them.

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### 1 35. THE LILIES OF THE FIELD. *Matthew 6:28-34.*

Jesus said, Do not be anxious about clothes. Remember the lilies of the field, how they grow. They toil not, neither do they spin. And yet I say to you, that even Solomon in all his glory was not dressed like one of these lilies. But if God so clothes the grass of the field, which lasts only for the day, and tomorrow is cast into the fire, shall he not much more clothe you? Be not anxious, saying, What shall we eat, and what shall we drink, and with what shall we be clothed? Your heavenly Father knows that you need all these things. Find him, and do his will, and all these things shall be added to you.

Even the beauty of a king's robes is not so great as the beauty which God gives the flowers every day.

Picture: Wilde, 67, or 553.

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### 1 36. THE BLADE AND THE EAR. *Mark 4:26-29.*

How does the kingdom of God grow? If a man should make the ground ready and sow seed in the earth, and then sleep nights and rise in the mornings, he would some morning



## CAVE STORIES

find that the seed has sprung up and is growing, but he knows not how it grows. The earth bears fruit of herself; first the blade, then the ear, then the full grain in the ear. Then when the fruit is ripe the man puts forth the sickle to gather it in, because the harvest time is come.

So it is that the kingdom of God grows. We can prepare the ground and sow the seed, but it grows of itself little by little.

Take one period to review the last two series of stories. At least one or two days should be taken at the end of the year's work to review all the stories of the First grade. It is better to leave some of the last stories of the series untouched, than to neglect the complete cumulative review. But it is better still to have some extra meetings of the class, if the work is not all finished.

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## CAVE STORIES

### 1 37. A FAMILY GRAVE. *Genesis 23.*

After Abraham moved his tent to the oaks of Mamre, his wife Sarah died, for she was very old. Then Abraham went to his neighbors and said, I am a stranger among you. Let me buy a burying-place with you, that I may bury my dead out of my sight. And they liked Abraham and said, Thou art a prince of God among us. Take thy choice of all our burying-places. And he said, If you please, I will buy the field in which is the cave of Machpelah. And they sold him the field and the cave for four hundred shekels of silver. And there he buried Sarah his wife. And when Abraham died they buried him beside Sarah. And after many years, their son Isaac and his wife, and their grandson Jacob, and many others were gathered to their people, and all were buried in the old family burying-place in the cave of Machpelah.

And so the cave and the family grave helped to keep the old home by the oaks of Mamre long in the family.

## THE CAVE OF ADULLAM

### 1 38. THE CAVE OF ADULLAM. 1 *Samuel* 22:1, 2.

David was a servant of King Saul, but the people loved him even more than they loved the king. This made the king so angry that he tried to kill David. But David ran away from King Saul; and hid in a cave among the rocks. The cave was called Adullam. And while he was there other men came to him. Some of them owed debts which they could not pay, and some had other troubles which made them hide in the wilderness. While they were in the cave of Adullam, David became the leader of about four hundred of these men, and this was the beginning of his army.

And so it was in the cave of Adullam that David began to form an army of his own followers.

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### 1 39. THE CAVE OF EN-GEDI. 1 *Samuel* 24:1-6.

Some one told King Saul that David was in the wilderness of En-gedi. Then Saul, thinking David was his enemy, took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And Saul came to where there was a cave, and he went in, thinking there was no one else in the cave. Now David and his men were sitting in the innermost parts of the cave. And the men urged David to kill Saul, but he would not hurt him, because the Lord had made him king of Israel. Instead, he secretly cut off the corner of his robe in the darkness of the cave.

David was in the cave of En-gedi when Saul came that way seeking his life.

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### 1 40. DAVID SPARES THE KING. 1 *Samuel* 24:7-22.

When King Saul was in the cave with David and his men, David checked his men and would not let them rise against Saul. And Saul rose up out of the cave, and went on his way. Then David also arose afterward, and went out of the cave, and called after Saul, My lord, the king. When Saul looked

## CAVE STORIES

behind him, David bowed with his face to the earth, and said, Do not listen to those who say, David seeketh thy hurt. See how the Lord has delivered thee into my hand in the cave. And some bade me kill thee. But I spared thee. See the piece of thy robe that I cut off, instead of killing thee. So there is no evil in my hand, and I have not sinned against thee, though thou huntest after my life to take it. And Saul said, Is this thy voice, my son David? And Saul wept and said to David, Thou art more righteous than I; for thou hast done me good, when I did evil to thee.

When David could have killed Saul in the cave, he only cut off a piece of his robe, to show the king that he was not an enemy.

Picture by Doré. Wilde, 480.

For permanent mastery of the stories, the system of cumulative reviews is essential. By this time the children of the First grade should all be able to tell all the stories of this grade, when the teacher or parent calls for them by the titles which they have chosen and used throughout the year. Occasionally there is a slow child, who has not yet become expert in telling the stories. It is best to promote such a child with the rest; for generally such children, under a careful teacher, acquire the art during the second year.

## SECOND GRADE

### STORIES OF GOOD PEOPLE

#### 2 1. ABRAHAM WAS KIND TO STRANGERS. *Genesis* 18:1-8.

Do people show kindness oftener to their friends or to strangers?

Once as Abraham was sitting in the door of his tent resting in the heat of the day, he looked up and saw three strange men standing in front of him. He went out quickly from his tent door and spoke to them, and said, Sirs, if now I have found favor in your sight, pass not away from me, I pray you. Let now a little water be brought that you may wash, and rest yourselves under the tree. I will bring some bread, and you may refresh yourselves, before you go any farther. And they said, Go, do as you have said. And Abraham hurried into the tent to his wife, Sarah, and said, Make ready quickly three measures of meal, and make cakes. Then he fetched a calf, tender and good, and gave it to the servant, and he dressed it and roasted it; and Abraham set before them the meat and cakes with butter and milk, and he stood by them under the tree, and they did eat. And before they left him, Abraham learned that he had been entertaining angels unawares.

Tell the story as briefly and simply as it is here given. Explain any words which seem not to be understood. Let several of the children tell the story as well as they can with the teacher's help.

Make sure that they get the idea of being kind to strangers. But in all these stories the teacher's aim should be to help the children to learn the stories and be interested in them, rather than in any applications of them. The moral and religious lessons must lie on the surface so attractively that children will pick them up. They must not be preached into the children by the teacher.

Picture by Rembrandt. Wilde, 562; Tissot, O., 179.

## STORIES OF GOOD PEOPLE

### 2 2. REBEKAH WAS KIND TO A SERVANT. *Genesis 24.*

Sometimes servants are treated unkindly, simply because they are servants.

Rebekah was a tall and handsome young woman, the daughter of a good and wealthy family in the old country where Abraham used to live. Just outside the city where Rebekah lived there was a well, where many people went for water. One evening as the sun was setting, she took a pitcher and went out to the well for some water. After she had filled her pitcher she saw a servant taking care of some camels, and he looked as if he had come from a long journey. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher. And she quickly let down the pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she emptied her pitcher into the trough, and ran again to the well and drew for all his camels. And when the servant asked, Is there room in thy father's house for us to lodge? she said, We have both straw and food enough, and room to lodge in. And the servant was glad for this kindness shown to him.

Tell the story in a bright and dramatic way. Help some of the children to tell it again, making clear the maiden's kindness to the old servant. Do not enlarge upon the finding of a wife for Isaac, as that is another subject and comes in a later lesson. (3 1) Keep close to the simple story unit.

Picture by Tissot, N., 17; Doré, Wilde, 360.

Throughout the second year the teacher will take every opportunity, when there is a little spare time, to review the class on the stories of the first year. Drill them on repeating the titles of all the groups in the right order, then upon the lessons in each group, by their titles and their contents.

## A THOUGHTFUL WOMAN

### 2 3. A THOUGHTFUL WOMAN. 2 *Kings* 4:8-11.

Elisha, the man of God, spent his time traveling about and preaching. When he passed through Shunem he stopped at the house of a woman who lived there, and she gave him something to eat. And so it was, that as often as he passed by he turned in there to eat bread. Then she said to her husband, See now, this is a man of God who keeps passing this way. Let us build on to the side of the house a little chamber for him. Let us put a bed in the room; and let us give him a chair, and a table, and a candle; and then it shall be that whenever he comes this way, he will turn in there. And so they built the prophet's chamber, and Elisha and his servant used to stop there every time they came to that place.

It was kind and thoughtful of the Shunemite woman to build a room on the house for the man of God.

Let the story be told by the teacher and practiced by the pupils as in the former lessons.

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### 2 4. THE THANKFUL LEPER. *Luke* 17:11-19.

There were ten men who were called lepers, because they had a very bad disease. The priests would not let them live in the village because of their unclean disease; so they had to live in the fields and beg by the roadside.

As Jesus came along the road, they stood far off and cried to him, Jesus, Master, have mercy on us. And when he saw them he said to them, Go and show yourselves to the priests. And it came to pass, as they went, they were cleansed. And one of them, a man from Samaria, when he saw that he was healed, turned back, and praised God with a loud voice. And he bowed down, with his face at the feet of Jesus, giving him thanks. And Jesus said, Were there not ten cleansed? But where are the nine? Is this stranger the only one to come back and give glory to God? And he said to him, Arise, and go thy way; thy faith hath made thee whole.

## STORIES OF GOOD PEOPLE

Be sure they get the point about the nine lepers who did not come back to say, Thank you. One man came back to thank Jesus, and to praise God for making him well.

Some of the pupils, if not all, can be taught to tell this story after the teacher, even if they have not learned the art in the First grade.

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### 2 5. THE GOOD KING AND THE BAD SERVANT. *Matthew* 18: 23-35.

Jesus once told a story of a king who made a reckoning with his servants. One of them owed him so much that he could never pay it, and the king commanded that he and his family should be sold to pay the debt. But the servant begged him saying, Lord, have patience with me, and I will pay thee all. And the king was moved with pity, and let him go, and forgave him the debt. Then the servant went out and found a fellow-servant who owed him a few shillings; and he took him by the throat, saying, Pay what thou owest. So his fellow-servant begged him saying, Have patience with me, and I will pay thee. And he would not, but cast him into prison, till he should pay the debt. When the other servants saw this they were sorry, and told the king. Then the king called him, and said, Thou wicked servant, I forgave thee all that great debt because thou didst ask me. Shouldst thou not also have mercy on thy fellow-servant, even as I had mercy on thee? And the king was angry, and gave him over to the tormentors till he should pay all that was due.

This story is rather long for second grade people, but the idea is simple enough for them. Help them with the story, and let them feel the unfairness and ungratefulness. Compare the servant with the nine lepers in the other lesson. Close with the saying of Jesus, So shall also my heavenly Father do to you, if ye forgive not, every one his brother.

Picture: Wilde, 536.

## SOLOMON'S WISE CHOICE

### 2 6. SOLOMON'S WISE CHOICE. 1 *Kings* 3:4-14.

When Solomon was made king he went up to offer burnt offerings to the Lord. And the Lord appeared to him in a dream, and said, Ask what I shall give thee. And Solomon said, Thou has made me king instead of my father David; and I am but a little child. I know not how to go out or come in. I am among thy people, and they are so many they cannot be numbered. Therefore give me a wise heart to judge thy great people, that I may know good and evil. And the speech pleased the Lord, and he said, Because thou hast asked wisdom, and hast not asked long life or riches, I have given thee a wise heart. And I have also given thee that which thou hast not asked, both riches and honor. And if thou wilt do as well as thy father David I will give thee long life.

And Solomon's wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt. For he was wiser than all men. 1 *Kings* 4:30.

Help the children to tell the story after the teacher. Also help them to see that it was because Solomon was not greedy in asking, but asked a good thing, that he got what he asked, and the other things too.

Take the next period to review the six "Stories of Good People."

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## STORIES OF THE HOUSE OF GOD

### 2 7. GIVING WITH WILLING HEARTS. *Exodus* 35:37.

When the children of Israel were living in tents in the wilderness, Moses said to them, This is the thing which God commands you: Whosoever is of a willing heart, let him take an offering, and bring it to God to build him a tent. The Lord's offering may be of gold, or silver, or brass, or fine linen, or goat's hair, or skins dyed red, or fine wood, or oil, or spices, or incense, or jewels, or any skillful workman may



## STORIES OF THE HOUSE OF GOD

give his work, to make the Tent of Meeting for the Lord. And they came, both men and women, as many as were willing hearted, and they brought their jewels and such other things as they had, for a freewill offering to the Lord. And Moses called every wise-hearted man whose heart stirred him to come to do the work. And the men received of Moses all the offering which the children of Israel brought. And they kept bringing more offerings every morning, until Moses told them to stop, for the stuff which they had was enough for all the work of making the Tent of the Lord, and too much.

Tell the story, and if necessary repeat it. By questioning and help, get the children to give it back as well as they can.

The aim of the series of stories is to give from scripture sources an impression of reverence for the house of God. This story emphasizes generous giving for the house of God.

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### 2 8. SOLOMON BUILDING A HOUSE OF GOD. 1 *Kings* 5.

When Solomon was made king, he said, David my father could not build a house of God, because of the wars. But now God has given me peace on every side, and I purpose now to build a house for the name of my God. And so King Solomon sent thousands of men to the forests to cut great cedar trees and fir trees, and hew them smooth and square, and bring them to the city of Jerusalem. He also sent men to the mountains, to dig and hew out great square stones for the foundation of the house of God. It is said that the timber and stones were all so well fitted in the mountain that there was neither hammer nor ax nor any tools of iron heard in the house, while it was building. So Solomon built the house of God and finished it in seven years, and it was called the Temple of Solomon.

The features of the story which are omitted here had better be left for a future lesson in a higher grade. Present this story vividly, and help the children to recall it. The

## SOLOMON BUILDING A HOUSE OF GOD

aim is to lay a good foundation for a concept of the House of God, and of Solomon the Temple builder.

If a few minutes can be found to spare at the end of a period, it should be used in the review of the First grade lessons.

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### **2 9. REPAIRING THE HOUSE OF GOD. 2 Kings 12:4-15.**

When the temple of Solomon had been built more than two hundred years, it was like any old house, very much broken down, and worn out, and in great need of repair. The priests had gathered money to fix the house of God, but they kept the money themselves, and did not repair the house. When the king rebuked them, they took a large chest, and bored a hole in the top, and set it by the door of the temple; and the people brought their offerings and put them in the chest. When they saw that there was much money in the chest, they counted it and put it in bags, and gave it to the carpenters and the builders that worked upon the house of God, and to the masons and hewers of stone; and they bought timber and hewn stone to repair the broken places in the house of God. And they made no account of the work and the money paid for it, for they all dealt faithfully.

Teach the story in the same way as the others. Make it clear that the money to repair the house of God was freely given by the people, and the workmen were not careful for exact wages.

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### **2 10. JESUS CLEANSING THE TEMPLE. John 2:13-16; Matthew 21:12-15.**

Once when Jesus went up to Jerusalem, he found in the temple those who sold oxen and sheep and doves; and the changers of money were sitting there. And Jesus made a whip of cords and drove them all out of the temple, and their sheep and oxen. And he poured out the changers' money, and overturned their tables. And to them that sold doves he said, Take these things away. Make not my Father's

## STORIES OF THE HOUSE OF GOD

house a house of merchandise. Is it not written, My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers. And the blind and the lame came to him in the temple, and he healed them. And there were children there shouting and singing, Hosanna to the Son of David.

In teaching these stories to young children it is best not to insist on any exact form of words. But they must not fail to get the idea that the house of God is no place for the trading and the animals, but for people and children singing praises to God. They can now see that the temple is something like a church. A church is a house of God, and ought to be kept for that use.

Picture by Tissot, N., 80.

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### 2 11. JESUS GOING TO CHURCH. *Luke 4: 14-38.*

The home of Jesus was in the city of Nazareth. After he had been away for a while he came back to Nazareth, where he had been brought up; and he became famous through all the region round about. And he entered, as his custom was, into the synagogue on the Sabbath day. The synagogue, or house of God, was the place where the people went to church. When he saw that there was no one else there to lead the worship, Jesus himself stood up and read the scriptures, and then he preached to the people. And his old neighbors wondered when they heard his words. Then he went to another town not far away; and here again he went to the house of God on the Sabbath day, and he was teaching the people and healing the sick.

The custom of Jesus from his childhood was to go to church on the Sabbath day.

Teach the children the story in the usual way, and show them the example of Jesus.

Picture by Tissot, N., 19.

## THE RIVERSIDE WORSHIP

### 2 12. THE RIVERSIDE WORSHIP. *Acts 16:11-15.*

Paul and Silas were traveling by ship to strange cities. There were few churches there, and the people worshiped strange gods. In one of these cities, called Philippi, Paul and Silas stopped for a number of days. And on the Sabbath day they went out of the city gate, and down by the river side, where they had been told there was a place of prayer. They found some women who had come together there; and Paul and Silas sat down and spoke to them. There was a woman there named Lydia, who served the true God. The Lord opened her heart to hear what these men said. And she and her family were baptized. After that, she invited them to come and stay at her house, and urged them to come.

And so the house of God was no building at all, but only a spot by the side of the river where people gathered for prayer and worship.

Teach the story as usual; and show the children that prayer and worship may be offered anywhere.

A full period should be taken after this lesson to review the class on the "Stories of the House of God." If it is found that they are forgetting the "Stories of Good People," it will be well to take as much time as is necessary to refresh their memories on the twelve lessons of this grade.

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## STORIES ABOUT PRAYER

### 2 13. THE BLIND BEGGAR. *Mark 10:46-52.*

One day, Jesus was going away out of the city with his disciples and many other people. And there was a blind beggar named Bartimeus sitting by the wayside. And when he heard that it was Jesus who was passing by he began to cry out, and pray to him, saying, Jesus, thou son of David, have mercy on me. And many people rebuked him, and told him

## STORIES ABOUT PRAYER

to keep still. But he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still and said, Call ye him. And they called the blind man, saying to him, Be of good cheer, rise, he calleth thee. And he threw aside his garment, and sprang up, and came to Jesus. And Jesus said, What do you want me to do? And the blind man said, Master, that I may receive my sight. And Jesus said, Go thy way; thy faith hath made thee whole. And he received his sight, and went along with Jesus.

Jesus cured the blind man in answer to his prayer, and said, Thy faith hath made thee whole.

Let the last six words be memorized.

The part of last year's work which seemed most difficult in review should be gone over repeatedly, as opportunity offers.

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### 2 14. THE STORM AT SEA. *Mark 4:35-41.*

Jesus was tired from teaching the many people on the shore, while he sat in a boat. And at evening he said to his disciples, Let us go over to the other side of the sea. And they left the people, and took Jesus as he was in the boat. And when they were far out, there arose a great storm of wind, and the waves beat into the boat so much that it was filling with water. And Jesus was in the stern of the boat, asleep on the cushion; and they awoke him and said, Carest thou not that we perish? And he awoke, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said, Why were ye afraid? Have ye not yet faith? And they were afraid, and said to each other, Who then is this, that even the wind and the sea obey him?

When the disciples prayed in the storm at sea, Jesus stilled the storm, and they said, Who then is this, that even the wind and the sea obey him?

Memorize this saying about Jesus.

Picture by Tissot, N., 31.

## ONE WHO GOT MORE THAN HE PRAYED FOR

### 2 15. ONE WHO GOT MORE THAN HE PRAYED FOR. *Acts* 3:1-10.

Peter and John were going up into the temple at the hour of prayer. And a man lame from his birth was laid at the door, to ask alms of those who went into the temple. When he saw Peter and John coming, he asked them. And Peter said, Look on us. And he did so, thinking to receive something. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ, walk. And Peter took him by the right hand, and raised him up; and his feet and ankle bones received strength. And he leaped up, and stood, and began to walk. And he went with them into the temple, walking, and leaping, and praising God. And all the people saw it, and knew that it was the same lame man who sat at the door begging. And they wondered at what had happened to him.

The lame beggar asked for money, and Peter gave him not money, but made him well, to earn all the money he needed. Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ, walk.

Picture by Raphael. Wilde, 282.

### 2 16. PETER'S ESCAPE. *Acts* 12:1-9.

King Herod found that it pleased the Jews when he troubled the Christians, so he killed some, and he seized Peter and put him in prison. But prayer was made earnestly by the church to God for him. Herod was about to bring Peter out to death the next day, and that night Peter was sleeping between two soldiers, bound with two chains; and guards kept the door. And an angel of the Lord stood by him, and a light shined in the cell. And he awakened Peter, saying, Rise up quickly. And his chains fell from his hands. And the angel said, Bind on thy sandals, and put on thy cloak, and follow me. And Peter went out and followed. And they passed the guards; and the iron gate opened for them of its own accord. And he knew not that it was true which was done by the angel, but thought he saw a vision.

## STORIES ABOUT PRAYER

Prayer was made earnestly by the church to God for Peter.

Picture by Henry Warren. Wilde, 600.

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### 2 17. THE PRAYER ANSWERED. *Acts 12:10-19.*

Review the preceding story of Peter's Escape.

Peter and the angel went out through one street; and then the angel left him. And when Peter was come to himself and fully awake, he said, Now I know truly that the Lord sent forth his angel, and delivered me out of the hand of Herod and from the Jews. Then he came to the house where the people of the church were gathered and were praying. And when he knocked at the door, a maid came to answer. And when she knew Peter's voice, she opened not the gate for joy, but ran in and told them that Peter was standing outside. They would not believe her, but said, It is his angel. But she was very sure. Peter kept knocking; and when they opened the door they saw him and were amazed. But he beckoned with his hand to keep quiet, and told them how the Lord had brought him out of the prison. Then he said, Tell these things to the brethren. And he went away. The next morning there was a great stir among the soldiers, to know what had become of Peter. And Herod searched for him, and when he could not find him, he examined the guards and commanded that they should be put to death.

And Peter told the disciples how the Lord had brought him out of the prison in answer to their prayers.

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### 2 18. TEACHING THE DISCIPLES TO PRAY. *Luke 11:1-4; Matthew 6:5-15.*

Jesus was praying in a certain place, and when he stopped, one of his disciples said to him, Lord teach us to pray, just as John taught his disciples. And Jesus said, Do not pray just to be seen by people, but in a quiet or secret place pray to the heavenly father; and do not use many words without meaning. But after this manner pray ye:

## TEACHING THE DISCIPLES TO PRAY

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Learn the Lord's prayer.

Picture: Tissot, N., 62.

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### 2 19. THE FATHERS' FRIENDLINESS. *Luke 11:5-13.*

Jesus said, If you have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee bread. I say to you, Though he will not rise and give to you because he is a friend, yet because you keep asking he will arise and give you all you need. And which of you that is a father, if his son ask a loaf, will give him a stone; or if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

*Memory Words.* Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.

Take a full period for review. Include the "Stories about Prayer," and the "Stories of Good People."

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## STORIES ABOUT GIVING.

### 2 20. GIVING TO BE SEEN. *Matthew 6:1-4.*

Jesus saw that some people like to have others see them giving alms; and so he said to his disciples, Be careful not to do your good deeds before men just to be seen by them;



## STORIES ABOUT GIVING

or else you have no reward with your Father in heaven. When you give alms, do not sound a trumpet in the streets, as some proud people do, that they may have glory of men. When they get the glory, that is all the reward they have. But when thou givest alms, let not thy left hand know what thy right hand doeth; so that thine alms may be in secret; and the heavenly Father who seeth in secret shall reward thee.

*Memory Words.* Let not thy left hand know what thy right hand doeth.

A short lesson like this should afford an opportunity to review the First grade lessons, which by this time will begin to fade from memory if they have not been frequently reviewed.

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### 2 21. THE POOR WIDOW'S GIFT. *Mark 12: 38-44.*

Jesus was teaching in the temple, and he said, Be not like those proud people who wish to walk in long robes, and be spoken to in the market places, and to have the chief seats in synagogues and feasts, but those same people take houses away from poor widows, and for a pretense make long prayers. And then he sat opposite the treasury; and watched how the people put in money; and many that were rich put in much. And there came a poor widow, and she cast in two mites, or less than a cent. And Jesus called his disciples and said to them, This poor widow cast in more than all the others, for they all cast in a little of their wealth; but she in her poverty cast in all that she had, even all her living.

The poor widow who gave a little did better than those who gave more but robbed the poor.

Picture by Tissot, N., 89; or by Doré, Wilde, 127.

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### 2 22. GIVING FOR THE POOR. *Acts 11; 2 Cor. 8.*

There was a famine in Judea, and the Christians were very poor. They did not like the Christians which Paul had

## GIVING FOR THE POOR

gathered into churches away in other lands, because they belonged to another race; but when these other Christians heard of the famine in Judea, they gave money to buy food for them. Many of those in Paul's churches were very poor; but they gave liberally, every man as he was able, and more than he was able. And when Paul said they were giving more than they could afford, they urged him to take it, and to go himself and give it to the brethren in Judea. And they had great joy in giving, for first they gave their own selves to the Lord.

First they gave their own selves to the Lord, and then they had joy in giving money for the poor brethren even of another race.

Take a further opportunity to review the First grade lessons.

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### 2 23. THE WICKED HUSBANDMEN. *Mark 12:1-9.*

Jesus told a story to some priests, and he said, A man planted a vineyard, and set a hedge about it, and dug a pit for a winepress, and built a tower, and rented it out to husbandmen, and he went away to another country. And at the season he sent a servant to the men to get his part of the fruits. And the men took him, and beat him, and sent him away empty. And again he sent another servant, and him they wounded in the head and handled shamefully. And he sent another, and him they killed. And he had a beloved son. He sent him, saying, Surely they will respect my son. But the men said among themselves, This is the heir; come let us kill him, and the place shall be ours. And they took him and killed him, and cast him out of the vineyard. What then will the owner of the vineyard do? He will come and destroy the men, and give the vineyard to others.

The husbandmen were wicked because they would not give the owner his fruit, and they beat and killed his servants and his son.

## STORIES ABOUT GIVING

### 2 24. THE WIDOW'S FOOD. 1 Kings 17.

There was a great famine, because there was no rain for a long time where Elijah lived. And the Lord said to him, Go to the city. I have commanded a widow there to sustain thee. So he arose and went; and when he came to the gate of the city, a widow was there gathering sticks. And he called to her and said, Please fetch me a little water to drink. And as she was going to fetch it, he called to her, and said, Please bring me a morsel of bread in thy hand. And she said, I have no bread, but only a handful of meal in a jar, and a little oil in a pitcher. And I am gathering two sticks, that I may go in and bake it for me and my son, that we may eat it and die. And Elijah said to her, Fear not. Go and do as thou hast said. But first make a cake and bring it to me; and afterward make for thee and for thy son. For the Lord hath promised that the meal shall not waste nor the oil fail till the rain comes. And she believed the promise, and gave Elijah the cake. And the meal and the oil did not fail, and they all ate of it for many days.

The widow trusted the promise of God, and gave the good man the food which she needed; and there was enough for them all.

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### 2 25. THE WEDDING PARTY. Matthew 22:1-13.

A king once made a marriage feast for his son, and invited the fine people. Then he sent his servants to call those who were invited, and they would not come. Again he sent to them saying, I have made ready my dinner; my oxen are killed, and all things are ready. Come to the party. But they laughed at it, and went their ways, one to his farm, another to his store, and the rest laid hold on his servants and treated them shamefully and killed them. But the king was angry; and sent his army, and destroyed those murderers, and burned their city. Then he said to his servants, The wedding is ready, but those who were invited are not worthy. Go into the streets, and invite whoever you find to

## THE WEDDING PARTY

the party. And they went and invited good and bad, and the feast was filled with guests.

Some of the people were very rude and impolite when they were invited, and so the king invited others who cared more for it.

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### 2 26. THE WEDDING GARMENT. *Matthew 22: 1-13.*

Review the preceding story.

The king made a large party and a rich feast. But those who came must be clean, and must have on the robe which he gave to all his guests. When the king came in to see the guests, he saw there a man who had not on a wedding garment; and he said to him, Friend, how came you in here not having on the wedding garment? And he was speechless. Then the king said to his servants, Bind him hand and foot, and cast him out into the outer darkness.

The king was very liberal with his feast, but those who came must be fit for their place at the feast.

Take the next full period for a detailed review of the "Stories about Giving."

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## OLD TESTAMENT STORIES

### 2 27. GIDEON'S GUEST. *Judges 6: 11-18.*

The people of Israel were afraid of the Midianites, and were living in dens and caves in the mountains. If their enemies knew that they had cattle or grain, they would come and rob them. One young man by the name of Gideon had raised a little wheat. He was beating it out in the wine-press, so as to be hidden from the Midianites. And the angel of the Lord appeared to him and said, The Lord is with thee, thou mighty man of valor. And he said, Why then has all this evil befallen us? The Lord hath cast us off, and given us into the hand of Midian. And the Lord said, Go in this thy might, and save Israel from the hand

## OLD TESTAMENT STORIES

of Midian. Have not I sent thee? And Gideon said, How can I save Israel? I am the least in my father's family. And the Lord said, Surely I will be with thee, and thou shalt smite the Midianites as if they were but one man. And Gideon said to his strange guest, If now I have found favor in thy sight, show me a sign that it is thou that talkest with me. Stay thou here until I come back and bring my offering. And he said, I will wait.

*Memory Verse.* And the Lord said, Surely I will be with thee. *Judges 6:16.*

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### 2 28. THE SIGN OF THE BURNT OFFERING. *Judges 6:19-24.*

Review the last lesson.

Gideon left his guest sitting under a tree, and went in and made ready a kid, and cakes of meal, and broth, and brought them out. And the angel said, Lay them on this rock, and pour out the broth. And when he had done so, the angel put forth the end of his staff, and touched the offering. And there went up fire out of the rock and burned it. And the angel went away out of his sight, and by this sign Gideon saw that he was the angel of the Lord. And he said, Alas I have seen the angel of the Lord face to face. And the Lord said, Peace be to thee; fear not; thou shalt not die. And Gideon built there an altar to the Lord.

*Memory Verse.* Peace be to thee; fear not; thou shalt not die.

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### 2 29. DAVID AND HIS HARP. 1 *Samuel 16:16-23.*

When David was a boy, he learned to play very well upon the harp. He practiced long on it when he was not busy caring for the sheep. The time came when King Saul wanted a man to come and be his harper, and play for him whenever he felt badly. So he told his servants to find one; but there were none to be found, until one of the servants said, I have seen David, the son of Jesse at Bethlehem, who is

## DAVID AND HIS HARP

skilful in playing. He is a strong young man; he is handsome and behaves well, and the Lord is with him. So the king sent to Jesse and said, Send me David thy son, who is with the sheep. And Jesse took presents and sent them with David his son to King Saul. And David came to Saul and stood before him; and the king loved him greatly, and he became his armor-bearer. And the king sent to Jesse and said, Let David stay with me, for he has found favor in my sight. And when Saul felt badly, David took the harp and played with his hand. So Saul was refreshed and was well.

David learned by long practice to play on the harp, and therefore he was ready to serve the king when the call came.

Picture by Tissot, O., 83; by Schopin, Wilde, 477.

### 2 30. NABAL'S BAD TEMPER. 1 *Samuel* 25.

Review the last lesson about David.

David became a captain of soldiers, and they were camped in the wilderness. There was a farmer there by the name of Nabal. He was rich in sheep and cattle, and he had a lovely wife; but he was very cross and ugly. When the soldiers were there they kept the wild animals and robbers from his sheep, and they did not take anything that belonged to Nabal. At the time of the sheep shearing there was always feasting, and farmers had plenty of food to give to everybody. So David sent ten of his young men to Nabal with his greetings, saying, We did not hurt your shepherds, and you did not miss anything while we have been here. Now if you have any provisions at hand, we should be glad if you would give us some. But Nabal was cross, and said, Why should I give you my bread, and the meat which I have killed for my shearers? So David's young men went back and told him, and David said, Gird on every man his sword. And there went up with David four hundred men, and they would have made great trouble for Nabal if his wife had not sent them presents, and excused his rudeness.

Nabal's bad temper made him unhappy and disagreeable to his friends, and nearly cost him his life.

**2 31. THE BOYS WHO HELPED. 2 Kings 4:1-8.**

A poor widow called to Elisha the man of God, and said, My husband is dead, and thou knowest he was a godly man. And the collector has come, and I cannot pay, and he will take my two sons to be bondsmen. And Elisha said, What shall I do for thee? And she said, I have nothing but a jar of oil. And he said, Go and borrow jars of all thy neighbors; borrow empty jars not a few, and fill them from thy jar. So she went home, and her boys brought the jars from all the neighbors. And they went in and shut the door. And as they brought the jars, she poured out oil, and when the vessels were all full, she said to her sons, Bring another jar, and they said, There are no more jars. Then the oil stopped, and she came and told the man of God. And he said, Go, sell some of the oil and pay the debt; and live upon the rest.

When the poor widow was in trouble, the man of God found a way for her boys to help her.

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**2 32. THE HIDDEN BOY KING. 2 Kings 11.**

Once when the king was dead his enemies tried to kill all his sons, so that none of them could be made king. And they killed all of them, except one little babe. This little babe was taken away secretly by his aunt, and his enemies did not find him, and they did not even know there was such a babe. And they thought that no one could be made king until they should choose one and set him up themselves. But the aunt hid the babe Joash in her bed-chamber; and she kept him there secretly for six years; and when he was seven years old the priest invited the captains and the head men, and they brought out the little boy, and put the crown upon him and made him king, and they shouted, Long live the king. And that was the first that his enemies knew of the boy king, Joash.

## THE HIDDEN BOY KING

*Memory Words.* So all the people of the land rejoiced and the city was quiet. *2 Kings* 11: 20.

Use such time as there may be to review the "Stories of the House of God," and the "Stories about Prayer."

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### 2 33. THE LITTLE MAID IN SYRIA. *2 Kings* 5.

There was a little maid of Israel, who was carried away captive by soldiers into Syria. The captain gave her to his wife for a servant. The captain became sick with a disease that no one could cure. The little maid remembered the man of God at home, who had cured sick people, and had brought one little boy back to life. She was afraid at first, but finally she told her mistress about the man of God who could cure her master. So the captain took presents and went a long journey to the man of God in Israel. And when he came back he was wholly cured. The little maid was very glad, and the captain and his wife were very grateful to her.

When the little maid of Israel helped to get her master cured, she brought honor to the God of Israel.

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### 2 34. THE KING'S CUPBEARER. *Nehemiah* 1; 2; 4: 6.

Many of the Jews were carried away as captives by the king of Babylon. They had been there for a long time. One of them, named Nehemiah, was the king's cupbearer. This was a good man; and one day the king saw that his face looked very sad, and he said to Nehemiah, Why are you so sad? And he said, The city of my fathers has been burned, and the place of their graves is laid waste. The king was kind, and said, For what do you make request. So Nehemiah prayed to God that he might answer wisely; and then he said, If it please the king, that thou wouldst send me to the city of my fathers that I may build it again. So the king gave his cupbearer money and men, and sent him to rebuild the city of Jerusalem. And the few who had been left in the city were glad, and they worked hard, and soon the city was rebuilt.



## NEW TESTAMENT STORIES

So we built the wall, for the people had a mind to work.  
Picture by Tissot, O., 97.

The next period should be devoted to a review of this series of "Old Testament Stories." It is better to leave some of the last stories of the grade untouched than to neglect the reviews so that the pupils forget the stories already learned.

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## NEW TESTAMENT STORIES.

### 2 35. THE UNFRIENDLY VILLAGE. *Luke 9:51-56.*

When Jesus knew that he had come near the end of his work, he set his face firmly to go to Jerusalem, for it was there that he should be received up. As Jesus and his disciples were traveling toward Jerusalem, he sent some of them on ahead to prepare for his coming. And they came to a village of Samaria. Now the people of Samaria did not like Jerusalem, and had no dealings with the people of that city, on account of old troubles. So when they heard that he was going to Jerusalem they would not receive him. And when his disciples, James and John, heard of this they were very angry, and said to Jesus, Shall we bid fire to come down from heaven and burn them up? But Jesus turned and rebuked them. And they went to another village.

The people of Samaria were jealous, and his disciples were angry, but Jesus kept quiet, and was not troubled by either.

Picture: Tissot, N., 56.

There are three drill exercises needed in keeping up the cumulative review. For the First grade it will be to name in order the titles of the eight series of stories, to name the titles of the stories in each of the eight series, and finally, to tell any one of the forty stories promptly and correctly, when the teacher names the titles. No extraordinary amount of work is necessary to accomplish this fine result. But regularity in the reviews is absolutely essential.

## THE GOOD SAMARITAN

### 2 36. THE GOOD SAMARITAN. *Luke 10:29-37.*

A lawyer once asked Jesus what he meant by a neighbor. And Jesus told him this story. A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed leaving him half dead. And a priest was going down that way; and when he saw him, he passed by on the other side. And a Levite also, when he came to the place, and saw him, passed by on the other side. But a Samaritan came where he was, and when he saw him, he was sorry, and came to him, and bound up his wounds and put on medicine. And he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, he took out two shillings, and gave them to the innkeeper, and said, Take care of him, and if you spend more, I will repay you when I come back again. Which of these three do you think was a neighbor to the man who fell among robbers? And the lawyer said, He that showed mercy on him. And Jesus said to the lawyer, Go and do thou likewise.

The good Samaritan was a true neighbor to the stranger who was robbed.

Picture by Plockhorst, Wilde, 466.

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### 2 37. THE BENT WOMAN. *Luke 13:10-17.*

One Sabbath day Jesus was at church in a synagogue; and there was a woman there who was so bent over that she could not raise herself, either to stand up or sit up; and she had been in this trouble for eighteen years. When Jesus saw her, he called her, and said to her, Woman, thou art loosed from thy trouble. And he laid his hands upon her, and at once she was made straight, and praised God. But the ruler of the synagogue was angry because Jesus had cured her on the Sabbath, and he said to the people, There are six days in which men ought to work; in them come and be healed, and not on the Sabbath day. But Jesus said, Each of you will loose his ox from the stall to water him on

## NEW TESTAMENT STORIES

the Sabbath, when he has been bound but one day. Ought not this woman bound these eighteen years to be loosed even on the Sabbath day? And the ruler was put to shame; and all the people rejoiced at all the glorious things that were done by him.

When Jesus saw the woman in distress, he waited for nothing, but helped her on the spot.

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### **2 38. THE LOST COIN.** *Luke 15: 8-10.*

All kinds of people came to hear Jesus: and some of them thought the others were not nice, and that Jesus ought not to receive sinners and eat with them. But Jesus thought these were just the people he should go after and try to save. So he told them the story of the Lost Sheep. And he also told them this story. If a woman has ten pieces of silver, and loses one piece, does she not light a lamp, and sweep the house, and hunt for it until she finds it? And when she has found it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so there is joy with the angels of God over one sinner that is saved.

#### **Review 1 1.**

As the woman rejoiced more over the coin that was found, than over all the others, so Jesus was anxious for the people who were lost, and was glad when they were saved.

Picture by Millais, Wilde, 103.

Use all the time available for a review of the year's work.

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### **2 39. GIFTS FOR THE MISSIONARY.** *Philemon 4: 10-20.*

#### **Review 2 12.**

In the city of Philippi, where Paul had found the place of prayer by the river side, Lydia and many others had become disciples of Jesus Christ. The Apostle Paul gathered them into a Christian church at Philippi, and he taught and preached there for many months. He loved the people in

## GIFTS FOR THE MISSIONARY

that church, and they loved him dearly. When he had to leave them and go on missionary journeys to start churches in other cities, the people in those cities would not support him at first, and so the church at Philippi, where he had so many friends, collected money at different times and sent it to Paul. And he wrote a letter to them saying, I rejoice in the Lord greatly, that ye have not forgotten me. Ye did well to so share my need, and ye Philippians were the only church to do so. I have plenty now, and my God shall supply every need of yours.

At first people did not care for the gospel, and would not support the apostles. When they came to know the gospel they not only supported the church at home, but in other places as well.

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### 2 40. THE RUNAWAY SLAVE. *Philemon.*

A slave boy named Onesimus once ran away from his master. He may have taken some money too; and he went to the city of Rome. There he was in trouble and in prison and far from friends. The Apostle Paul, who was also in prison there, found him and was a friend to him. He taught the boy about Jesus, until he became a real Christian. Paul showed him that Jesus would want him to obey his master; and so the boy said he would go back to his own master as soon as he could. Then Paul wrote a letter to Philemon, his master; and told him how the boy was changed, that he was now a beloved brother in Christ, and that he was going back of his own accord. Paul promised to repay the money himself, and asked to have the boy taken back and trusted, and forgiven for running away.

Because Paul loved Christ he was a friend to the slave boy; and when the boy learned to love Christ he went back to his master.

In the review of the Second grade work see that each pupil can give in order the titles of the six series of stories, the titles of all the stories in each series, and any one of the forty stories when it is called for by title.







WILDE'S BIBLE PICTURES. 608.

H. F. SCHOPIN.

JACOB IN THE HOUSE OF LABAN.

## THIRD GRADE

### KINSMAN STORIES

#### 3 1. FINDING A WIFE FOR ISAAC. *Genesis 24:1-27.*

*Teacher's Aim.* Through the children's interest in familiar family relationships to fix these old Bible stories permanently in their memories as an enrichment of future religious life.

1. How many families of your name do you know? Are they all related, or akin to each other? When people lived in tribes their kinship was about all that kept them together, and so kinship was important.

2. Abraham and his family went to a new country; but he did not wish his one son Isaac to get a wife there, or to join the tribes of that country. So he sent a trusty servant back to his own old home to get a wife for Isaac from among his own kinsmen. The servant took camels and rich presents, and came to the city where Nahor, Abraham's brother, lived. At evening he stopped at the well outside the city, where the women came for water. He made the camels kneel down to rest near-by, and prayed God to help him to find the right maiden. He should know her by asking her for a drink. If she gave it, and also offered to water his camels for him, he would know that she was of the right sort. Soon he saw Rebekah coming with a pitcher on her shoulder; and when she came up from the well he said, Give me to drink, I pray thee, a little water from thy pitcher. And she said, Drink, sir. And she quickly let down her pitcher upon her hand. Then she said, I will draw for thy camels also. And she hastened and emptied her pitcher into the trough, and ran again to the well, and drew for all the camels. Then the servant asked whose daughter she was. And she answered, The daughter of Bethuel, Nahor's son. And he gave her a gold ring and two gold bracelets; and asked, Is there room in thy father's house for us to



## KINSMAN STORIES

lodge in? And she said, We have both straw and provision enough, and room to lodge in. And the servant said, Blessed be Jehovah, who hath led me in the way to the house of my master's brother.

3. Tell the story through about as given above, and let each pupil reproduce it with such help as may be necessary. The "teacher's aim" as given at the beginning of the lesson is not to be stated or explained to the class, but is purely for the help of the teacher. Let the class choose a good title for the lesson. The titles given in the book are only for convenience in reference, and are not to be used in the class. The exercise of finding a title has good educational value, and they soon become quite expert in it. Paragraph 1 is only preparatory, and is not to be reproduced by the pupils.

4. *Memory Text.* The Lord hath led me in the way to the house of my master's brethren.

5. Show the picture. Tissot, O., 17. Doré or Schopin, Wilde, 360, 361. Pictures may be supplied for the whole class at a cost of one cent each if desired, but it is not at all necessary for the successful teaching of the lesson. It is useful to have one copy to pass around.

6. This is generally a good point at which to begin keeping a notebook, but care must be taken not to place too much in it, or to allow much time from the lesson period to be used up with the notebooks. Place in the notebooks the reference, name of the story 3, text 4, and the picture 5, if a copy is provided.

*Home Work.* If these lessons are used in school, the home work should consist in hearing the pupil tell the story after it has been taught in school, and helping to recall forgotten parts. This may be done repeatedly, day after day. The oftener it is done the better, unless it becomes irksome to the pupil; but this is not likely to happen if a skillful and sympathetic parent calls for it. Rather will the child's sense of success and pride motive his work. For this pur-

## FINDING A WIFE FOR ISAAC

pose parents should be provided with copies of these lessons, as well as the teacher, but the pupils do not need them. It is not wise to assign a study lesson to a child of this grade. Teachers and pupils should be in communication with each other. It is best for the pupil to hear the story first from the teacher who is to make a business of teaching it correctly and thoroughly.

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### 3 2. BRINGING REBEKAH. *Genesis 24:28-67.*

1. Recall briefly the previous story of finding a wife for Isaac.

2. Rebekah's brother Laban brought the camels in and fed them; and the servant of Abraham told his errand to the father and brother of Rebekah. When they heard how the Lord had led him to find Rebekah, her father and brother said, This thing is from the Lord, and there is nothing left for us to say. Behold, Rebekah is before thee; take her and go and let her be thy master's son's wife, as the Lord hath spoken. Then the trusty servant thanked the Lord, and brought out rich gifts of silver and gold and fine clothing, and gave them to Rebekah and her family. Her brother and mother said, Let her stay with us at least ten days. But the servant said, Hinder me not, seeing the Lord hath prospered my way. And they called Rebekah and said, Wilt thou go with the man? And she said, I will go. And they blessed Rebekah, and she arose and her damsels, and they rode upon the camels and followed the man. And the trusty servant took Rebekah to where Abraham dwelt in the land of the South. And as Isaac was taking an evening walk, he saw them coming. And when the servant told her who it was that came to meet them, she put on her veil and alighted. And Isaac brought her into his mother's tent, and took Rebekah, and she became his wife; and he loved her.

3. The class will select a name for the story.

## KINSMAN STORIES

4. *Memory Text.* Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her.

5. Picture: Tissot, O., 18; Doré, Wilde, 362.

6. Place in the notebooks the reference, the name 3, the text 4, and the picture 5.

The last story and this one together may be easily dramatized in class if desired. It is better not to make this exercise formal, or different from an ordinary recitation. The speaking will be conversational, in the first and second person, and the acting will be entirely without costumes and properties.

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### 3 3. JACOB GOES AFTER A WIFE. *Genesis 27:46 to 28:5 and 29.*

1. Why did Abraham send away after a wife for his son Isaac? Where did he send? Whom did he get?

2. Isaac and Rebekah felt as Abraham had felt about building up a family and tribe of their own kinsmen, and not mingling with the people of the South where they lived. So when their son Jacob was a young man, Rebekah said to Isaac, If Jacob should take a wife of the daughters of this land, what good shall my life do me? So Isaac called Jacob and blessed him, and charged him and said unto him, Arise, go to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a company of peoples, that thou mayest inherit the land which God gave to Abraham. And as he went he made a vow that if God would be with him, and give him food and clothing, and bring him back in peace to his father's house, he would give one-tenth of all he should get to the Lord. And he came to the well where Rachel was bringing her father Laban's sheep for water; and he rolled the stone from the well for her, and watered the flock. It turned out that Jacob tended

### JACOB GOES AFTER A WIFE

the flocks of Laban for many years, and Rachel became his wife, and then he returned to his father's house.

3. The method is for the teacher to tell the story to the class, and then let the children tell it one after another until they can all tell it perfectly. The story should be learned thoroughly by the teacher, so that it can be told freely and not read.

Let the children find a name for the story.

4. *Text.* Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. *Genesis 29:10.*

5. Show the picture of Jacob rolling away the stone. Tissot, O., 23; Wilde, 608.

6. Place in the notebooks the references, the name of the story, the text 4, and the picture.

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### 3 4. THREE WIDOWS IN MOAB. *Ruth 1:1-5.*

1. Widows in other days even more than in our day have had a sad hard time to live comfortably.

2. There was a famine in Bethlehem, where Elimelech and his wife Naomi lived. So they took their two sons and their goods and went away to Moab to live until the famine was past. They did not worship the gods of Moab, nor take up with other customs of that land, but continued to live as they had done at home. But Elimelech died in Moab, and left Naomi and her two boys to live as best they could in a strange land. The boys worked well and took care of their mother, and were able to live quite comfortably. In a few years the boys had grown to be men, and they married wives of the women of Moab where they were living. The name of one of the wives was Orpah, and the name of the other was Ruth. All went well with them for a while, but after they had lived in Moab about ten years the sons of Naomi both died and left their mother and her two new daughters, all three widows, with no man to care for them in the land

## KINSMAN STORIES

of Moab, where the lot of a widow was even harder than it was in Bethlehem of the land of Judah.

3. After the members of the class have learned to tell the story well, let them find a name for it.

4. *Text.* The Lord relieveth the fatherless and the widow. *Psalms* 146: 9.

5. Show a picture, for example, Elimelech and his family going to Moab. Wilde, 413.

6. Place in the notebooks the reference, the name of the story, the text 4, and a copy of the picture.

Make use of every opportunity when there is a little time to review the preceding lessons.

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### 3 5. RUTH AND NAOMI. *Ruth* 1: 6-22.

1. Review briefly the last story as a preparation for this.

2. When Naomi and her daughters had been left widows, she heard that the famine was past in Bethlehem of Judah. So she decided to return to her native land and to her own kinsmen. But the new daughters had also now become her kin, and they loved Naomi; they loved her God, and they wished to go with her. So she went forth, and her daughters-in-law with her; and they went on the way to return to the land of Judah. But Naomi said to her two daughters-in-law, It is better for you to return, each of you to her mother's house. The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in her new home with her husband. Then she kissed them, and they lifted up their voice and wept. And they said to her, Nay, but we will return with thee to thy people. At last, after much weeping, Orpah kissed Naomi, Goodbye, and went back to her kinsmen in Moab; but Ruth would not return. Then Naomi said, Behold, thy sister-in-law is gone back to her people, and to her god; return thou after her. But Ruth said, Entreat me not to leave thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people,

## RUTH AND NAOMI

and thy God my God; where thou diest, I will die, and there I will be buried. God forbid that aught but death part thee and me. So they two went until they came to Bethlehem. And all the city was moved about them, and said, Is this Naomi?

3. After learning to tell this unit, let the children find a name for it.

4. *Text.* Thy people shall be my people, and thy God my God. *Ruth* 1:16.

5. Show a picture of Ruth clinging to Naomi. Wilde, 414, or 415.

6. Place in the notebooks the reference, the name of the story, the text 4, and the picture.

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### 3 6. RUTH THE GLEANER. *Ruth* 2.

1. Nowadays, farmers harvest their grain with great reaping machines, and none of the grain is left on the ground to be gathered up by gleaners, the way it used to be.

2. Ruth the Moabitess said to Naomi, Let me now go and glean the ears of grain in the field of some man who will allow me to do so. And she said, Go, my daughter. And she went and gleaned after the reapers. And her chance was to light on the portion of the field belonging to Boaz, who was a mighty man of wealth, and a kinsman of Elimelech, Naomi's husband. When Boaz came to the field he said to his head reaper, Whose damsel is this? And he said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. She asked permission to glean after our reapers; and so she came and hath continued since morning. Then Boaz said to Ruth, Hearken, my daughter. Go not to glean in any other field, nor go anywhere else; but abide here fast by my maidens. I have charged the young men that they shall not trouble thee. And thou shalt eat and drink of that which they have provided. And Ruth bowed herself to the ground and said, Why have I, a for-

## KINSMAN STORIES

eigner, found favor in thy sight? And Boaz answered, I have heard of thy kindness to Naomi since the death of her husband, and thou hast left thy father and thy mother and thy native land, and come to a people that thou knewest not. May full reward be given thee of Jehovah, the God of Israel, under whose wings thou hast come to take refuge. And he commanded the young men to pull out some from the bundles and leave it for her, and let her glean and rebuke her not. And that night she brought home an ephah (over a bushel) of barley, and shared it with Naomi.

3. If the story seems too long for one telling, break it into two or three parts, having them tell each before giving them the next. Let the children suggest a name for the story.

4. *Text.* May full reward be given thee of Jehovah, the God of Israel, under whose wings thou hast come to take refuge. *Ruth* 2:12. Also read to them the law of the gleaner. *Deuteronomy* 24:19.

5. Show the picture of Ruth the Gleaner. Tissot, O., 103; or Stothard, Wilde, 586.

6. Place in the notebooks the reference, the name of the story, the text, and the picture.

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### 3 7. RUTH MARRIES BOAZ. *Ruth* 4.

1. People who own land have always loved to keep it among their kinsmen, and often it has happened that young people have selected their wives or husbands so as to keep the land in the family.

2. The land which had belonged to Elimelech was now to be sold for Naomi and Ruth. Their near kinsmen had the first right to buy it; and so Boaz called together ten of the elders of the city at the gate to witness and judge that the widows should receive what was right. The other near kinsmen could not buy the land, and so he gave his right to Boaz; and, according to the ancient custom, he drew off

## RUTH MARRIES BOAZ

his shoe and gave it to Boaz in token of the agreement. And Boaz said to the elders and to all the people, Ye are witnesses this day, that I have bought all that belonged to Elimelech and Naomi and to their sons. Moreover, I will take Ruth to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his kinsmen, and from the gate of his place. Ye are witnesses this day. And all the people that were in the gate, and the leaders said, We are witnesses. Jehovah make the woman that is come into thy house like Rachel and Leah, which two did build the house of Israel. So Boaz took Ruth, and she became his wife.

3. The city gate was the court or public meeting place. Let explanations be very few, brief and simple. Practice the pupils in telling the story, and in selecting a name for it. Show them Doré's picture of Boaz and Ruth, Wilde, 416.

4. *Conclusion.* Ruth was faithful to her new kinsmen and to Jehovah their God; and God cared for her, and made a new home for her among her kinsmen.

5. Place in the notebook the reference, the name of the story, the picture, and the conclusion.

The next full period should be used for a thorough review of the "Kinsman Stories."

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## SACRED THINGS

### 3 8. THE SACRED DAY. *Exodus* 20: 8; 23: 12; *Deuteronomy* 5: 12-15.

*Teacher's Aim.* In this short series of "Sacred Things" the aim is chiefly instruction given as concretely and dramatically as possible.

1. In what ways is Sunday different from other days?

2. No one knows when men began to take the seventh day for rest, but one of the Ten Commandments makes it a law to rest on the seventh day. It says,



## SACRED THINGS

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. (*Exodus* 20: 8-11.)

When Moses was leading the children of Israel through the wilderness, they gathered no food on the seventh day, but instead, they gathered a double portion the day before. People did not cook or buy food on that day. They did not travel on a long journey, or take up any unnecessary work or play on that day. God has so made us that we need to rest one day in seven. We have Sunday as our rest day, so that all may rest together. It is called the Lord's day, because Christ arose from the grave on that day; and it is set apart for two holy uses, rest and worship.

3. This material is taught in the same way as a story. The pupils will tell the points somewhat as they have heard them from the teacher.

4. Let them repeat singly or in concert: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God. Wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Have the pupils make a proper title for this lesson, for use in the notebooks, and copy the references and the Fourth Commandment in some brief form, like 4, or simply the first one or two clauses.

## THE SACRED ARK

### 3 9. THE SACRED ARK. *Deuteronomy* 10:1-8; 1 *Samuel* 4:21, 22; 2 *Samuel* 6.

1. What is a trunk for? A wooden chest is often used like a trunk, to carry valuable things on a journey, or to keep them safely for a long time. A steel safe is also used in the same way.

2. When God directed Moses to hew the two tables of stone, he also bade him make an ark or box of wood to put them in. When the ark was made and the sacred tables of the law had been placed in it, the people soon came to look upon it with great reverence. Because the ark contained the law of Jehovah, they said this was the place where Jehovah dwelt. When they wished to come before Jehovah for prayer or worship, they came to the ark of the covenant. They offered their sacrifices before the ark. They set apart men to take special care of it, and it was the *sacred ark*.

When the ark was moved, it was the signal for all Israel to follow. Where it stopped they pitched their camp. Sometimes it was established in one place for many years. Sometimes it was carried into battle, so that Jehovah would fight for Israel. Once when this was done, it was captured by their enemies, and was lost for a long time. But it was brought back, and was afterward placed in their first temple at Jerusalem, where it probably remained until the temple was destroyed.

3. These points should be told by the teacher, and reproduced by all the pupils, in story form.

A better impression of the religious sacredness of the ark may be produced on the children by omitting the cherubim and the gold described in *Exodus* 25 and 37.

4. *Text*. The glory is departed from Israel; for the ark of God is taken. 1 *Samuel* 4:22.

5. Pictures of the ark of the covenant may be shown, as Tissot, O., 52.

6. Let the pupils find a good title and place it with the references, the text 4, and the pictures, in the notebooks.

## SACRED THINGS

### 3 10. SACRED ALTARS. *Exodus* 20:24, 25; *Deuteronomy* 27:5-8; *Joshua* 8:30-32.

1. We mark the spot where something has happened, so that those who come after may remember the sacred spot—a battle-field, for example, or a burial-place. Monuments of stone are sometimes so used.

2. It used to be that whenever Jehovah did something for his people, they would build an altar of burnt offerings to him in that place. They believed that he smelled the smoke that arose from their altar fire, and that it was pleasing to him; and then he would answer their prayers. So they raised many altars of stones gathered from the ground. Without hewing or breaking the stones, they were carefully built into a square pile. A fire was built upon it, and the sacrifice laid thereon until it was consumed.

It sometimes happened that a man killed another by an accident, and angry people would try to take his life for it. If he could run to an altar and lay his hands on the corner or horn of it, no one dared to touch him, because Jehovah was there, and no man had a right to meddle with the judgments of Jehovah. When the great temple was built in Jerusalem, there was a large altar in front of it for all the people; and gradually the other altars went out of use. The altar of God was always a sacred place, where his people came to him with their offerings and prayers.

3. Show a picture of an altar, if possible with an offering on it, as Tissot, O., 12; or Doré, Wilde, 557.

4. This hymn of Oliver Wendell Holmes may be explained, and perhaps used as a prayer in concert:

O Lord of Hosts! Almighty King!  
Behold the sacrifice we bring:  
To every arm thy strength impart;  
Thy Spirit shed through every heart.

5. Make a title to remember the lesson by, and to place in the notebooks, together with the reference, the hymn, and the picture.

## THE SACRED TENT

### 3 11. THE SACRED TENT. *Exodus* 33: 7-11; *Numbers* 12: 5; *2 Samuel* 7: 2.

1. Although God is everywhere, yet people have their regular places to meet him for prayer and worship. What is one such place? (The church.)

2. When the children of Israel lived in tents and moved from place to place, they had one tent outside the camp in a quiet place by itself, and the ark was kept in it. It was called the Tent of Meeting, because Moses went there to meet Jehovah, when it was time for worship, or when there was any danger or trouble. The pillar of cloud and flame, which had been their guide through all their wanderings, came down and stood at the door of the tent; and out of the cloud Jehovah spoke with Moses face to face, as a man speaks to his friend. And all the people saw the pillar of cloud stand at the door of the tent, and all the people rose up and worshiped, every man at his tent door. Moses would then come back with some message from Jehovah to the people; but the young man, Joshua, his servant, remained in the tent day and night. His work was to watch and care for the sacred ark, which was always kept there. After the children of Israel ceased their wanderings and conquered their enemies, a temple was built to take the place of the tent, and the ark was kept in the temple.

3. These points may be mastered in the usual way. It is best not to bring into this lesson any description of the rich tapestries and gold and timbers of the tabernacle, as described in *Exodus* 26.

4. A picture of any Arab tent, as Wilde, 247, may be used.

5.       Be thou a pillared flame to show  
          The midnight snare, the silent foe;  
          And when the battle thunders loud,  
          Still guide us in its moving cloud.

6. Read and explain the prayer in this second verse of Holmes' battle hymn, and have it copied, with the references, the title and the picture, in the notebooks.

## BROTHER STORIES

Take the next period for review, covering the series of "Sacred Things," and also begin a review of the First and Second grade lessons.

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## BROTHER STORIES

### 3 12. CAIN AND ABEL. *Genesis 4: 1-6.*

*Teacher's Aim.* (1) In the following series of Brother Stories this relation, so well known to young children, is employed as a means to fix in the memory certain Bible stories.

(2) In this first brother story the narrative itself vividly presented should be depended on to call forth right feelings in children toward these brothers; therefore the chief aim is to get the story well told.

Do not discuss why God did not respect Cain's offering further than to say, He must have offered it in a wrong spirit.

1. By way of preparation ask how many of the class families have two brothers. Then tell the story somewhat as follows.

2. In the first family in the Bible there were two brothers. The older was named Cain and the younger Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. Cain brought an offering to the Lord from the fruit of the ground, and Abel brought an offering of the fat lambs of the flock. And the Lord had respect unto Abel and his offering; but unto Cain and unto his offering he had not respect. So Cain was very angry, and when they were in the field he slew his brother Abel.

And when the Lord said to Cain, Where is thy brother? he answered, I know not. Am I my brother's keeper? And the Lord said, What hast thou done? Thy brother's blood crieth out from the ground. When thou tillest the ground, it shall not yield unto thee its fruit. A fugitive and a wanderer shalt thou be in the earth.

## CAIN AND ABEL

3. Have each member of the class tell the story until all can tell it correctly. Children like the repetitions, and by this means it is fixed in the memory. Have them select a name for the story.

4. Teach them to repeat: Am I my brother's keeper?

5. Show them a picture, such as Wilde, 559.

6. Have them place in the notebooks the reference, the title which they have chosen, the text 4, and the picture, if copies are provided.

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### 3 13. ABRAM AND LOT. *Genesis* 13.

*Teacher's Aim.* To teach the story, and incidentally to make the impression that Abram was kind to his brother's son.

1. In sharing things is it proper to grab the best for ourselves?

2. Abram went out to a new country, and his brother's son, Lot, went with him, and they lived together as brothers. When their herds grew too large for one place their herdsmen quarreled. And Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

And Lot saw the plain of the Jordan, that it was well watered, like the garden of the Lord. So Lot chose the plain of the Jordan, and went eastward. And they separated themselves one from the other; and Abram dwelt in the hill country of Canaan to the westward. And though his land was not the best, the Lord prospered him and gave him all the land as far as he could see.

3. Let each pupil tell the story. Do not try to explain everything, but only the parts which the children can easily

## BROTHER STORIES

comprehend, such as the rich land and the bad company in the Jordan valley (v. 10).

4. Teach them to repeat: Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

5. Have them select a title for the story.

6. Place in the notebooks the reference, the title, the text 4, and a simple map of the Jordan river, with Canaan to the west. If the teacher will draw a map for them, they can copy it. It is best to draw the map in the presence of the class, and make it very simple.

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### 3 14. JACOB AND ESAU. *Genesis* 25: 27-34.

1. Have some one tell briefly one or both of the former Brother Stories. Then tell the following story.

2. Esau and Jacob were twin brothers. Esau was a skilful hunter; and Jacob was a quiet man, dwelling in tents and keeping herds. Jacob boiled pottage for his dinner, and Esau came in from the field and was faint, because he caught no game. And he said to Jacob, Feed me, I pray thee, some of the pottage, for I am faint. And Jacob said, Sell me first thy birthright. And Esau said, Behold I am about ready to die, and what profit shall the birthright do to me? So he sold his birthright to Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went his way, despising his birthright.

3. If some member of the class knows the story, let him tell it first, or parts of it. Follow with such questions as, How did Esau make his living? Could he always be sure of having food? How did Jacob live? Birthright is the right of the firstborn son to a double portion and the leadership of the tribe. Pottage is something like bean soup. What kind of a bargain did Esau make? What kind of treatment did Jacob give his brother?

Before or during the questioning, give each member of the class a chance to tell the story, improving on those who

## JACOB AND ESAU

have gone before, until the story is thoroughly mastered by all.

4. Show a picture of Jacob and Esau, such as Tissot, O., 22; or Wilde, 566.

5. Let the class choose a title for the story.

6. *Memorize:*

Help us to help each other, Lord,  
Each other's burdens bear.  
Let each his friendly aid afford,  
And feel his brother's care.

7. Place in the notebooks the reference, title, picture and memory verse.

At every opportunity take up the review of the first year lessons at the point where it was left, and go on. If the periods are too short for this, then it will be necessary to have extra meetings of the class, or at least take more full periods for the review work.

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## 3 15. MOSES AND AARON. *Exodus* 4:10-16.

1. Introduce this story by reminding them of how some people can speak easily in public or with strangers while others can not. Those who can not speak well often do business better than those who can talk freely.

2. The children of Israel were slaves in Egypt. Moses was far away in Midian, and God told him to go and lead his people Israel out of Egypt. He would have to persuade his people that they could get away, and afterward he would have to persuade the king to let them go. This would need a man who could talk well. And Moses said, O Lord, I am not eloquent. I am slow of speech, and of slow tongue. And the Lord said, Is there not Aaron thy brother? I know that he can speak well. Thou shalt speak to him, and put thy words into his mouth. And I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman to the people. And it shall come



## BROTHER STORIES

to pass, that he shall be to thee a mouth, and thou shalt be to him as God.

3. Have the story told by the different members of the class. Fix the impression by such questions as, What troubles were the children of Israel in? What did God bid Moses do for them? What excuse did Moses offer? What did God promise (v. 12)? When Moses was still unwilling, who else could help him (v. 13)? What three could work together (vs. 15, 16)? What part would God do? What part Moses? What part Aaron? Let the class select a title for this story.

4. Make it clear that it is the part of brotherliness to work together, and to help each other, especially in serving God.

5. Teach them the text: We are God's fellow-workers. 1 Cor. 3:9.

6. Show a picture of Moses and Aaron before Pharaoh. Wilde, 382; or Tissot, O., 38.

7. Place in the notebooks the reference, title, text 5, and the picture.

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### 3 16. MOSES, AARON AND HUR. *Exodus* 17: 8-13.

1. A good preparation would be to ask how long one could hold up a large rod. It may be made still more realistic by letting some of the children try holding a book out at arm's length.

2. The children of Israel were in the wilderness, and Joshua was the leader of their army. They were trying to reach the land of Canaan, which God had given to them after Moses led them out of Egypt. The tribe of Amalek rose up and fought against Israel, and Moses told Joshua to choose out men and go out and fight with Amalek. And while he fought, Moses promised to stand on the top of the hill, and hold up the rod which God had given him. So Joshua did as Moses bade him, and fought with Amalek; and Moses went up to the top of the hill. Along with him went Aaron

## MOSES, AARON AND HUR

his brother, and Hur his brother-in-law. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, and his arms grew tired, so they took a stone and put it under Moses and he sat thereon. And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua defeated Amalek and his people with the edge of the sword.

3. Point out that it was the Lord's battle as well as Israel's; and that Moses' brothers helped him to obtain the help of the Lord against the mighty Amalek.

4. Read Judges 5:23; and recall the memory text of the last lesson: We are God's fellow-workers.

5. Have the story told by each member of the class. Show a picture of Aaron and Hur holding up the hands of Moses. Wilde, 614.

6. In the notebooks place the reference, a title which the class has selected, and a copy of the picture.

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### 3 17. EDOM REFUSES PASSAGE. *Numbers* 20:14-21.

1. Some pupils can tell of places where people cut across lots by a nearer way than around by the road. Some people will not allow any one to cross their land in this way, while others are very kind, and let all pass who wish.

2. The people of Edom were the children of Esau, as the people of Israel were the children of Jacob. Jacob and Esau were brothers, so Israel and Edom were brother tribes. The children of Israel were camped at the edge of Edom. They were weary from the long journey through the wilderness to Canaan. Moses sent men to the king of Edom to ask permission to go across his land to Canaan. They promised to keep in the king's highway, and not do damage to anything, and to pay for the water which they might drink on the way. They also reminded Edom that the request came from their brother Israel, and it would be a brotherly kind-

## BROTHER STORIES

ness to let them pass, and Israel would treat them in a brotherly way.

But the king of Edom said, Thou shalt not pass through, lest I come out with the sword against thee. And he began to gather an army for battle. So Israel turned away, and took the long weary journey around the country of Edom to the eastward.

3. Practice the pupils in the telling of the story, not failing to bring out the fair request of a brother tribe, and the unkind refusal.

4. Draw for them, and then let the pupils draw in the notebooks, a simple map of the Dead Sea. Mark C to the westward for Canaan, D for desert to the southwest, E for Edom to the southward, and K for Kadesh southwest of Edom. Mark with arrows the course eastward from Kadesh.

5. *Conclusion.* A tribe or race can be kind or unkind to a brother as well as a single person can.

6. A title for this story may be selected, and placed together with the reference, the map, and the conclusion 5, in the notebooks.

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### 3 18. THE DEATH OF AARON. *Numbers* 20:22-29.

1. Refer briefly to the stories of Moses and Aaron in lessons 3 15, 16.

2. Moses and Aaron were still heavy-hearted from the death of their sister Miriam (*Numbers* 20:1). The king of Edom had refused to let his "brother Israel" pass through the land of Edom, and they had to go far out of their way around Edom, by way of Mount Hor. Still another sorrow now falls upon them.

Jehovah spoke to Moses and Aaron in Mount Hor, by the border of the land of Edom, saying, Aaron shall be gathered to his people; for he shall not enter into the land which I have given to the children of Israel, because ye rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up to Mount

## THE DEATH OF AARON

Hor; and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered to his people, and shall die there. And Moses did as Jehovah commanded; and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them on Eleazar his son; and Aaron died there on the top of the mount; and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

3. Have the story told and retold in the usual way, laying emphasis on Moses' need of his brother (Lesson 3 15), and the loss suffered in his death.

4. *Text.* They that seek Jehovah shall not lack any good thing. *Psalms* 34:10.

5. Locate in the map of last lesson Mount Hor, or Haroon, in the range of Mt. Sier.

6. Make a title for this lesson, and place it with the reference, the text and any other matter in the notebooks.

Take the next full period or as much time as may be needed to review and thoroughly master the seven "Brother Stories."

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## PARENTS AND CHILDREN STORIES

### 3 19. THE LOST BOY. *Luke* 2:39-52.

*Teacher's General Aim.* In this series of "Parents and Children" stories the teacher will make clear the fine sense of duty which leads parents and children to care for each other.

*Lesson Aim.* Show how Jesus, even when he was interested in the great teachers at Jerusalem, stayed at home and was subject to his parents.

1. How do boys and girls become men and women? (Grow.) In what ways do they grow? (Body, mind, wisdom, goodness, etc.)

## PARENTS AND CHILDREN STORIES

2. When Jesus was a boy he lived with his parents at their home in Nazareth. He grew and became strong, and was filled with wisdom, and the grace of God was upon him. When he was twelve years old, the family went with many others to the feast of the Passover at Jerusalem. It took them a week or more to reach the city; the feast lasted a week, and the journey home took a third week. When the feast was over, the people all started home at once, going at night to escape the heat. There was great confusion, and Jesus got separated from his party. His parents searched for him three days; and when they found him, he was in the temple, talking with the doctors of the law and asking them questions, and all that heard him were amazed at his understanding and his answers. His mother said, Why hast thou thus dealt with us? Behold, thy father and I sought thee sorrowing. And he said, How is it that ye sought me? Knew ye not that I must be in my Father's house? Then he returned with them to Nazareth, and was subject to them, and grew in wisdom and stature, and in favor with God and man.

3. Let the members of the class tell the story. In what ways did Jesus grow? In what kind of things was Jesus interested? How do you know? How did he behave toward his parents?

4. *Conclusion.* Jesus loved to talk with the wise men in the temple; but he went home and was obedient to his parents until he grew to be a man.

5. *Text.* Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. (Fifth Commandment. *Exodus* 20:12.)

6. Show a picture to illustrate the story. Wilde, 34; or Tissot, N., 10.

7. Place in the notebooks the title, the reference, the text and the picture.

Rehearse the First grade, titles of the series, titles of the lessons, and the stories as far as there is time, taking extra time in order to make it perfect.

## JESUS PROVIDES FOR HIS MOTHER

### 3 20. JESUS PROVIDES FOR HIS MOTHER. *John 19:23-30.*

*Teacher's Aim.* To make the pupils familiar with this notable illustration of thoughtful care of a mother by her son.

1. Review briefly the last story, 3 19, noting especially Mary's care for her son Jesus.

2. As Jesus grew to manhood he and his mother continued to care for each other. But trouble came upon Jesus. His enemies had fastened him upon the cross at Calvary, where he must soon die. They even divided his clothing among the soldiers who crucified him, and they took no thought for his mother. When there was nothing else that Jesus could do for his mother, he called from the cross where he hung to her and to his beloved disciple John who was standing near; and he said to her, Woman, behold thy son (meaning, John will now be as a son to you). And to John he said, Behold thy mother. And from that hour the disciple took her to his own house, and cared for her as if he had been her own son.

3. Have the story told by the different members of the class; and give some description of the scene, Calvary, the crosses, the disciples, the women, and the soldiers.

4. *Conclusion.* One's troubles never could be great enough to excuse him from taking care of his parents.

5. Let the pupils make a title for the lesson.

6. Show a picture, such as Wilde, 157.

7. Place in the notebooks the title, the reference, the conclusion, and the picture.

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### 3 21. DAVID'S CARE FOR HIS PARENTS. 1 *Samuel 21:10; 22:1-5.*

*Teacher's Aim.* To make all the pupils familiar with this incident and with the names mentioned, and to illustrate the general aim of the course.

## PARENTS AND CHILDREN STORIES

1. By questioning, draw out some such statement as this: When children are quite young they are cared for by their parents. When the children are older, they care for their parents who are too old to care for themselves.

2. When David was a strong young man, King Saul was angry lest he should become king in place of his own son. So for fear of King Saul, David went away from his home and country. But there were few places where he could stay, and so he lived secretly in the cave of Adullam (1 38). While he was there, some of his friends came and lived with him. Other men, who could not pay their debts, or who had suffered some wrong, also left their homes and joined David in the cave. At length there was an army of four hundred men in the cave, and David was their leader. David saw that there was going to be war in his country, and that his aged father, Jesse, and his mother, would be in danger at their home in Bethlehem. So he went to the king of Moab, who was at peace, and said, Let my father and my mother, I pray thee, come forth and be with thee, till I know what God will do for me. And he brought them before the king of Moab; and they dwelt with him until David was able to take care of them himself.

3. Rehearse this story in the class. Explain how old people are neglected among savages, and by some wicked children, and how in times of trouble they should have extra kindness.

4. Repeat the Fifth Commandment. *Exodus 20:12.*

5. Make a title for this lesson.

6. Place in the notebook the title and reference, and a very short statement of what David did for the safety of his parents.

Find an opportunity to review the seven "Kinsman Stories."

## THE RECHABITES

### 3 22. THE RECHABITES. *Jeremiah* 35:1-10, 18, 19.

*Teacher's Aim.* To impress the story of the obedience of these sons to their father as strongly as possible.

1. For an introduction to this lesson on following the advice of parents on total abstinence, call out instances where people have come to bad results by disregarding the advice of parents, or see if some one can tell the story of Peter Rabbit.

2. Once when the people of God were wicked and would not obey his commands, he gave them an example. He sent his prophet to bring the Rechabites into the temple. Then the prophet set wine before them and invited them to drink. But these men said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall neither drink nor make wine, neither ye, nor your sons, forever. And we have obeyed the voice of Jonadab in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters.

Then the prophet said to the people, Return now every man from his evil way, and amend your doings. The sons of Jonadab have done all that their father commanded them, but this people hath not hearkened to God. Evil shall come upon them, but the Rechabites shall never be without godly men among them, as long as the family remains.

3. Tell the story, and have it retold by the pupils. If it seems necessary, it may be divided into two parts at first, and finally all told by one pupil.

4. *Conclusion.* The Rechabites followed the wise counsel of their father; they refused to taste strong drink, and they were good men.

5. *Maxim.* From our ancestors come our names, from our virtues come our honors.

6. Name this story.

7. Place in the notebooks the name of the story, the reference, the conclusion, and the maxim.

Review the four stories of "Sacred Things."



## PARENTS AND CHILDREN STORIES

### 3 23. THE WAYWARD SON. *Luke 15:11-24.*

*Teacher's Aim.* To so present this famous story that it will be remembered, and will give the pupils a better appreciation of home and of the love of their parents and their God.

1. Prepare the way for the story by a question or two on the last lesson. How did the sons of Jonadab regard the wishes of their father? How did it go with them? What kind of men did that family contain?

2. A certain man had two sons; and the younger of them said to his father, Father, give me the portion of the money that falleth to me. And the father divided out to him his share of the property. Not many days afterward this younger son gathered all together and took his journey into a far country. There he wasted the money in riotous living. And when he had spent all his money, there arose a great famine in that country; and he began to be in want. And he went and hired out to one of the citizens of that country. And he sent him into his fields to feed swine. And he would gladly have eaten the husks that the swine were eating, but no one gave him anything.

When he found himself in this plight he said, How many hired servants of my father's have bread enough and to spare, and I suffer with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son. Make me as one of thy hired servants. And he arose and came to his father. But while he was yet afar off, his father saw him, and was sorry for him, and ran and kissed him. And he said to the servants, Bring quickly the best robe, and put it on him. And put a ring on his hand, and shoes on his feet. And bring the fatted calf, and kill it, and let us eat, and make merry; for my son was lost and is found.

3. It should take two periods for a class to hear and practice telling all this story. The part about the elder

## THE WAYWARD SON

brother need not be touched upon here, as it makes the story too complex for third grade people. It will be taken up separately a little later. (See 4 12.)

Why did the younger brother leave home? Point out how he failed to appreciate what his home and his father were worth to him; and he did not find his mistake until he had ruined his life. What had he lost? (Home, father, self-respect, character, fortune.) What did he still have? (A father's love, a humble spirit.) In what way is God like a father to his children?

4. Repeat the old proverb: Far from home is near to harm.

5. Show a picture, such as Wilde, 105.

6. Name the story.

7. Place in the notebooks the name of the story, the reference, the proverb, and the picture.

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### 3 24. THE BOY TIMOTHY. 2 *Timothy* 1:3-9; 3:14-17.

*Teacher's Aim.* Through the story of Timothy's childhood to lead the pupils to desire a like parental instruction.

1. Where do most people learn their first religious acts and ideas?

2. The Apostle Paul wrote two letters to his young friend Timothy. These letters are in our New Testament. In the second letter Paul says that from his forefathers he had learned to serve God; and he thanks God because it had been the same with Timothy. I am filled with joy, he writes, when I remember the true faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. Now I remind you to stir up the gift which God gave you when you were made a minister. And abide in the things which thou hast learned, and been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings, which are able to make thee wise unto

## FRIENDS OF JESUS STORIES

salvation through faith in Christ Jesus. These scriptures are profitable in many ways to make the man of God complete.

3. In telling and reproducing this story, make it clear that the mother's teaching of the sacred writings (the Old Testament) had made possible Timothy's ministry and his greatness. Others, like David Livingstone, may be named who were made great in the same way.

4. *Conclusion.* The faith which Timothy learned at home enabled him to do great things.

5. *Text.* From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. *2 Timothy 3:15.*

6. Find a title for this lesson.

7. Place in the notebooks the title, reference, conclusion, and text.

The next period should be used for a review of this series of "Parents and Children Stories."

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## FRIENDS OF JESUS STORIES

### 3 25. JESUS IN SIMON'S HOUSE. *Mark 1:29-34.*

*Teacher's Aim.* These stories of Jesus and his friends are to be learned for their own sake, and also as illustrations of how friendships form.

1. It is when one is in trouble that one values a friend most. "A friend in need is a friend indeed." Here is a story of such a friend.

2. Jesus and some friends of his had been together at the synagogue in Capernaum on the sabbath. After the service his friends Simon and Andrew invited Jesus to their home, and they likewise invited James and John. Now Simon's wife's mother was at the house very sick with a fever; and as soon as Jesus came, they told him about her. When Jesus heard of it he asked to see her; and when he

## JESUS IN SIMON'S HOUSE

came where she was, he took her by the hand and raised her up. Very soon the fever went away; and she arose and helped to serve the friends who had come to visit them. The news of what Jesus had done soon spread, and when it was cool at evening there were many of the neighbors who brought the sick to Simon's house, and his friend Jesus healed them.

3. Tell the story in about this form, and then have the pupils tell it one by one. Explain simple matters which some may not understand, such as Simon's other name, Peter. Recall how sick people like to be remembered in various ways by their friends.

4. *Conclusion.* Jesus became a friend to Simon, his family and neighbors, by helping them in trouble.

5. *Text.* And he healed many that were sick with divers diseases, and cast out many demons.

6. Select a title for the story; and show a picture, such as Tissot, N., 22.

7. Place in the notebooks the title, reference, conclusion, text, and a copy of the picture.

Review the second year lessons, first the titles of the six series, second, the titles of the lessons in each series, finally the story when each title is called for, going as far as time will permit, and continuing at the next opportunity.

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### 3 26. JESUS AND THE MAN WITH PALSY. *Mark 2: 1-12.*

*Teacher's Aim.* Teach this story as an illustration of Jesus being a friend to strangers, and how the people crowded to see him, when they heard that he did so.

1. Recall from the previous lesson the city, the house, and the events.

2. Some days later Jesus came back to Capernaum, and as soon as the people heard that he was in the house they gathered there in great numbers, so that there was no longer room for them even outside the door. Then four men came carrying a man sick with palsy. When they found that the

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crowd was so great that they could not get near Jesus, they uncovered the roof where he was, and let the man down through the tiles with his couch into the midst of the crowd before Jesus. And Jesus seeing their faith said to the man sick with the palsy, Son, thy sins are forgiven. Arise, take up thy bed, and go to thy house. And he arose and took up the bed, and went out before them all. And they were all amazed, and glorified God, saying, We never saw it on this fashion.

3. Let the story be told in as vivid a manner as possible. Not much explanation is required, except perhaps the tile roof. Do not take up the criticism of the scribes in this grade.

4. *Conclusion.* It made the sick man glad to be cured, and he became a great friend of Jesus.

5. *Text.* *Psalm 103:2, 3.*

Bless the Lord, O my soul,  
And forget not all his benefits;  
Who forgiveth all thine iniquities;  
Who healeth all thy diseases.

6. Make a title for this lesson. Show a picture, such as Tissot, N., 44.

7. Place in the notebooks the title, the reference, the conclusion, the text, and the picture.

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### 3 27. JESUS AND LEVI. *Luke 5:27-32.*

*Teacher's Aim.* This story, like others, is to be taught for its own sake, but in such a way as to show what kind of people Jesus made friends with, and what his friendships did for them.

1. Preparation for this story may be made by referring to such a case as this. The new teacher stepped off the train at the village station, and inquired of a boy the way to the house where she was to board. The boy showed her the way, and helped her to carry her things. He was quite proud to

## JESUS AND LEVI

tell the other boys the next day that the new teacher was a friend of his, though formerly he had been one of the tough boys.

2. One day when Jesus was walking along the street he saw a publican, named Levi, sitting in his office, collecting taxes for the Roman governor. Most people hated publicans and would not speak to them, because they cheated; but Jesus stopped and talked with Levi, and finally invited him to become his disciple and to follow him. And Levi left his office and business to become a follower of Jesus. The next thing that Levi did was to make a great feast in his house for Jesus. There was a great multitude of publicans and others sitting with them at the feast. And the Pharisees and scribes murmured against the disciples of Jesus, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said to them, They that are well have no need of a physician, but they that are sick. I am not come to call the righteous but sinners.

3. Have the story told several times by different ones, letting them correct each other. Matthew (*Matthew 9:9*) is another name for Levi. Call up cases of men who are disliked because of their business.

4. *Conclusion.* Levi felt honored by the friendship of Jesus, so much that he gave up his business to become a disciple.

5. *Text.* "A friend of publicans and sinners," is what Jesus was called by his enemies.

6. Select a title for the lesson. Show a picture of the call of Levi. Tissot, N., 28; or Bida, Chimenti, or Pordeboni, Wilde, 57, 58, 59.

7. Place in the notebooks the title, the reference, the conclusion, the text, and the picture.

## FRIENDS OF JESUS STORIES

### 3 28. JESUS AND THE WOMAN AT THE WELL. *John 4:1-15.*

*Teacher's Aim.* Teach the story in such a way as to show how Jesus made friends even of unfriendly people.

1. How does one feel after a long walk on a hot summer day?

2. Jesus had to pass through Samaria, where all the people were unfriendly to Jews and had no dealings with them. At noon he rested by the old well of Jacob near the city of Sychar. There came a woman of Samaria with a pitcher to draw water. Jesus said to her, Give me to drink. She answered, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? Jesus said, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water. The woman answered, Sir, thou hast nothing to draw with, and the well is deep, whence then hast thou that living water? Jesus explained that the gift which he meant is eternal life; and she said, Sir, give me this water, that I thirst not, neither come all the way hither to draw. And after further talk, the woman gave him the water, and said, I perceive that thou art a prophet. And she hurried away to the city and told the people about him, saying, Come, see a man who told me all the things that ever I did; can this be the Christ? And from that city many believed on him, because of the word of the woman.

3. Have the story told several times. Bring out Jesus' need of the woman's help—depth of the well—her pitcher—his thirst and weariness; also her surprise, and her still greater need though she knew it not, and the greater benefit she received than what she gave. Do not discuss questions relating to conversion in this grade.

4. *Conclusion.* No one is too great or too good to receive a friendly service from a stranger.

5. *Text.* Whosoever shall give you a cup of water to drink, because ye are Christ's, shall in no wise lose his reward. *Mark 9:41.*

## JESUS AND THE WOMAN AT THE WELL

6. Make a title for this story. Show a picture, such as Tissot, N., 18; or Doré, Hoffman, or Biliverti, Wilde, 54, 55, 56.

7. Place in the notebooks the title, the reference, the conclusion, the text, and the picture.

Review the four stories of this series.

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### 3 29. THE PHARISEE AND THE PUBLICAN. *Luke 18: 9-14.*

*Teacher's Aim.* In giving this story in the third grade one must first impress the story itself. The applications must be dwelt on but lightly. The pupils can distinguish between proud and humble worship, and see why Jesus should justify one and not the other.

1. Jesus and the woman of Sychar did not go to the same church, but they soon became friends by being kind to each other. Here is a story of two men who attended the same church, but they were not friends. Why?

2. Jesus found some people who trusted in themselves that they were righteous, and set all others at naught. To them he told this story. Two men went up into the temple to pray; the one a Pharisee and the other a publican, like Levi. The Pharisee stood up very straight in a sightly place, and prayed as if talking to himself. I thank God that I am not as the rest of men, wicked and unjust, or even like this publican. I fast twice in the week, and give tithes of all that I get. But the publican stood in an out-of-the-way place, and would not lift up so much as his eyes toward heaven, but smote upon his breast, saying, God, be thou merciful to me a sinner. And Jesus said, This man went down to his house justified rather than the other. For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

3. Tell the story and get it back from the pupils until they all know it. Explain fasting and tithes. What was the main thing in the pharisee's prayer? Did he show a



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friendly spirit toward the publican? In what way did the publican show a different spirit? What is the word which best describes each?

4. *Conclusion.* Vanity stands in the way of friendship, and ought to be driven out of the heart.

5. *Text.* Pride goeth before a fall.

6. Find a title for the story. Show a picture, such as Tissot, N., 68.

7. Place in the notebooks the title, the reference, the conclusion, the text, and the picture.

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### 3 30. JESUS AND THE CENTURION. *Luke 7: 1-10.*

*Teacher's Aim.* This story taught for its own sake will also add another case to illustrate the breadth of Jesus' sympathy. How unexclusive were his friendships. (The Teacher's Aim is for the guidance of the teacher, and not to be stated to the class, at least not without modification.)

1. Recall briefly the two Capernaum stories, 3 25 and 3 26.

2. In the same city of Capernaum where Simon lived, there also lived a Roman centurion. A centurion is a captain of soldiers. Now Jesus was a Jew, and Romans and Jews did not like each other, nor did Jesus like the business of the centurion. But one of the centurion's boys was sick at the point of death; and he thought Jesus might cure him. He had some Jewish friends, because he had helped them to build their synagogue; and so he sent them to ask Jesus, saying, Lord, trouble not thyself, for I am not worthy that thou shouldest come under my roof. Say the word and my boy shall be healed, just as I say to a servant, Do this, and he doeth it. And when Jesus heard these things he marvelled at him, and turned and said to the multitude that followed him, I say to you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the boy well.

## JESUS AND THE CENTURION

3. Tell the story and get it well repeated. Note how good a thing it is to have friends, when one is in trouble. What if the centurion had never made friends with these Jews? What if he had had no faith in Jesus?

4. *Conclusion.* Jesus was great enough to make friends even among his enemies.

5. *Text.* I have not found so great faith, no, not in Israel.

6. What shall be the title for this lesson? Show a picture such as Tissot, N., 37; or Wilde, 68.

7. Place in the notebooks the title, the reference, the conclusion, the text, and the picture.

A competitive test may be given on the Second grade stories; and at another time on the First grade stories.

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### 3 31. JESUS AND THREE FRIENDS. *Luke 9:28-36.*

*Teacher's Aim.* Impress the story of the Transfiguration, and the lasting friendships formed by it.

1. At the inauguration of President Lincoln, three strangers were quartered in the same hotel room. They soon found that their thoughts and feelings were alike; and the great occasion made them fast friends in war and peace.

2. Jesus took Simon Peter, and John, and James with him at one time, and went up into the mountain to pray. And as he was praying, the fashion of his countenance changed, and his clothing became white and dazzling. And behold, there talked with him two men who had lived ages before, Moses and Elijah. They were covered with bright light; and they talked with him about the troubles awaiting him at Jerusalem. Now Peter, and James, and John saw his glory, and the two men that stood with him. And as these two men seemed about to part from him, Peter said to Jesus, Master, it is good for us to be here. Let us make three tabernacles, one for thee, and one for Moses, and one for Elijah; for he could think of no other way to show honor to such

## FRIENDS OF JESUS STORIES

company. And while he said these things there came a cloud and overshadowed them; and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen; hear ye him. And when the voice was past, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

3. *Conclusion.* These three friends of Jesus saw and heard a proof that he was the Son of God which they could never forget; and it bound them together in a lasting friendship.

4. *Text.* Repeat these words which Jesus said to these same friends: I have called you friends, for all things that I have heard from my Father I have made known to you. *John 15:15.*

5. Select a good title for this lesson.

6. Place in the notebooks the title, reference, conclusion, and text.

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### 3 32. THE KING'S FRIENDS. *Matthew 25:31-40.*

*Teacher's Aim.* To impress the imagination with this picture, and the mind with the idea that being good to people is being a friend of the Lord.

1. A gentleman once discharged a servant for shooting a bluejay in his garden. When the servant said, I thought you wanted the jays killed, the gentleman answered, This bird was a friend of mine, and anyone who is unfriendly to him hurts me.

2. Jesus said, When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats. Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me

## THE KING'S FRIENDS

food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came to thee? And the king shall answer and say to them, Verily, I say unto you, Inasmuch as ye did it to one of these my brethren, even these least, ye did it to me. Then shall he say also to them on the left hand, Depart from me, for as ye did not good to one of these least, ye did it not to me.

3. Give this teaching substantially as above, and have it reproduced in the same way. Any explanations had better be limited to making clear the following conclusion.

4. *Conclusion.* Though we can not do friendly acts to the Lord directly, we can do them to others, and he will be pleased by it.

5. *Text.* He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. 1 *John* 4: 20.

6. Select a title for the lesson. Read *Proverbs* 19: 17.

7. Place in the notebooks the title, reference, conclusion, and text.

Review the "Brother Stories."

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### 3 33. THE FARMER AND THE TARES. *Matthew* 13: 24-30.

*Teacher's Aim.* This is a sample of the stories Jesus told. Teach pupils to tell it well. Do not give third grade people its application to the church, but only the act of unfriendliness to the lord of the household.

1. Weeds grow in the field even when no one plants the seed of them. Here is a case where the seeds were carefully planted.

2. Jesus told a parable to the many people who came to hear him. It was an explanation of his kingdom in the

## FRIENDS OF JESUS STORIES

world, and all the kinds of people in it. He said, The kingdom of heaven is like a man that sowed good seed in his field; but while he slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and bear fruit, then appeared the tares also. And the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said to them, An enemy hath done this. And the servants said, Wilt thou then that we go and gather them up? But he saith, Nay, lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

3. Have this parable told repeatedly. What did the man expect from his field? What evil happened to it? By whom was it caused? What kind of people do friendly acts? Unfriendly acts? What kind of people are like tares? What kind are like wheat?

4. *Conclusion.* Even Jesus was not too good to have enemies ready to do him an unfriendly act.

5. *Text.* Love your enemies. Also read *Proverbs* 25: 21, 22.

6. Select a title for the lesson.

7. Place in the notebooks the title, the reference, the conclusion, and the text.

Review the "Parents and Children Stories."

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### 3 34. JESUS AND HIS BETHANY FRIENDS. *John* 11:1-16.

*Teacher's Aim.* Through the mastering of this story impress the strong friendship of Jesus with the Bethany home.

1. Recall the unfriendliness of some people to Jesus, or some local case where people were in trouble and needing friends.

## JESUS AND HIS BETHANY FRIENDS

2. When Jesus was in Jerusalem there were some Jews who took up stones to stone him when he said, I and the Father are one, and so he went away across the Jordan river to a place of safety. While he was there a message came to him from his friends, Mary and Martha, that their brother Lazarus whom Jesus loved was very sick. The home of these friends was at Bethany in Judea, close by Jerusalem, from which Jesus had just been driven out. His pity for his friends in trouble was great, and after two days he said to his disciples, Let us go into Judea again. But they said, The Jews were but now seeking to stone thee; and dost thou go up there again? And he said, Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep. And Thomas, one of his disciples, believed that Jesus would be killed by his enemies if he went there. But Thomas said to the other disciples, Let us also go, that we may die with him. And so they went to the home of sorrow, and Jesus brought Lazarus back to life again. But it was not long before they took Jesus and crucified him.

3. Tell the story in about this form, touching but lightly on the resurrection, for that is not the point here emphasized. Have the story told so as to make clear the members of the Bethany family, their trouble, Jesus' love for them, his disciples' warning (v. 8), and their brave resolution (v. 16).

4. *Conclusion.* Jesus had sympathy for his friends in trouble, so that he went to them in spite of danger, and against the advice of his disciples.

5. *Text* to be read. *John* 13:1.

Hymn to be memorized:

One there is above all others  
Well deserves the name of friend;  
His is love beyond a brother's,  
Costly, free, and knows no end.  
They who once his kindness prove  
Find it everlasting love.

## WONDER STORIES

6. Show a picture of Jesus in the Bethany home, such as Tissot, N., 59; or Hoffman's Bethany, Wilde, 114; or Ruben's Raising of Lazarus, Wilde, 120.

7. Place in the notebooks the title, reference, conclusion, and the picture.

Take the next full period to review the "Friends of Jesus Stories." If time is so limited that there must be a choice between omitting the reviews and leaving the last stories untouched, the latter course should always be chosen, so as to preserve what has been done.

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## WONDER STORIES

### 3 35. WATER OF MERIBAH. *Exodus 17:1-7.*

*Teacher's Aim.* The teacher's aim is to make the children perfectly familiar with the story, and in so doing to impress them with God's wonderful care for his people. The latter may need to be stated, if the story does not seem to suggest the idea to them.

1. What do people wish for most after they have been traveling all day in the desert? (Water.)

2. Moses was leading the people of Israel out of Egypt to the land that was to be their own. They had to go a long way through a desert. They grew very thirsty and cross, and were ready to stone Moses for taking them away from Egypt. They said to him, Give us water that we may drink. But he had no water to give them. They said, Why hast thou brought us up out of Egypt to kill us and our children and our cattle with thirst? So Moses prayed and said, What shall I do to this people? They are almost ready to stone me.

And Jehovah said, Go before the people, and take thy rod, and I will stand before thee upon the rock in Horeb. And thou shalt strike the rock, and there shall come water out of it, that the people may drink. So Moses and Aaron gathered the people together before the rock, and Moses said

## WATER OF MERIBAH

to them, Hear now, ye rebels; shall we bring forth water out of this rock? And Moses took the rod, and lifted up his hand and struck the rock with his rod; and the water came forth abundantly; and the people drank and their cattle. And he called the place Meribah.

3. Call attention to Moses' anger, and the pride with which he showed off his own power, forgetting to give the glory to God. Tell the story about as it is given above. Do not read it to them, but make it as bright and vivid as you can. Verbal variations are unimportant compared with the freedom of story-telling.

Then have each pupil tell the story in turn, helping with words and suggestions as needed.

4. *Text.* Read to the class *Isaiah* 41:17, 18; and if desired, *Isaiah* 35.

5. Show a picture of the scene, such as Tissot's *Moses Smiting the Rock*, O., 51; or Wilde, 387, 612.

6. Have them choose a title. Have the title written in the notebooks, together with the reference, the text 4, or a part of it, and a copy of the picture.

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### 3 36. AARON'S ROD. *Numbers* 17:1-11; *Exodus* 7:10-12, 20.

*Teacher's Aim.* Make the pupils so familiar with the story that they cannot forget it, emphasizing the fact that Aaron, like Moses, was God's man to lead and rule the people, and the rod was a sign of his office.

1. What does a man carry a stick for? e. g. cane, shepherd's crook, mountaineer's stock, club to keep animals or enemies away, a king's scepter.

2. The head man in Israel had a rod. It was a sign of his authority, and was also a weapon and a cane. There were twelve Hebrew tribes, and Aaron was head man of the tribe of Levi. God also made Aaron chief among the twelve head men, and the leader among them, to help his brother, Moses, the man of God. But the other head men



## WONDER STORIES

said, No, why should Aaron rule over us? God has not set up Aaron to be our chief.

Moses said, Let God himself say whether or not he has made Aaron your chief. Let each of the twelve men write his name on his rod. Then he took the twelve rods and laid them away in the tent before the Lord.

In the morning Moses went into the tent and found that Aaron's rod had blossomed, and there were almonds on it; but the other rods were the same as before. So he brought out the rods and showed them to the people; and they believed that God had appointed Aaron as their chief. Moses gave back all the rods except Aaron's; and this he kept to remind the people of what God had done.

3. Tell the story in the very best way you can, and get it back several times from the children. It should be learned thoroughly and practiced several times before it is told to the class. Show the rod in the hand of Moses in the picture for the last lesson.

4. What did Moses do with his rod at Meribah? (Bring water from the rock, and so show GOD'S MERCY to the people.) What did he show with Aaron's rod in this story? (God's WILL in making Aaron chief.)

5. *Text.* I will fear no evil; for thou art with me;  
Thy rod and thy staff they comfort me.

*Psalms 23: 4.*

6. Let the children choose a name for this story, and place it with the reference and text in the notebooks.

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### 3 37. FIERY SERPENTS. Numbers 21: 4-9.

The teacher's chief aim in these lessons is to so teach the stories that they shall arouse the wonder of the child by their dramatic interest. This wonder will itself become a basis for future moral and religious impulses in connection with the remembered stories.

1. One of the pretty and harmless things sometimes seen on a country road is the little striped snake. In the

## FIERY SERPENTS

wilderness far from the homes of men there are sometimes snakes which bite, and cause great pain.

2 (a) The children of Israel were traveling in a great wilderness by the Red Sea; and in one place there were many snakes of a poisonous and biting kind. Many of the people were bitten by them. The bites became fiery and painful, and some died because of the bites; so they were called fiery serpents. The people said, It is because we have done wickedly in speaking against Moses our leader, and have complained about the long hard way, and the poor bread and the scanty water.

(b) So the people came to Moses and said, We have sinned, because we have spoken against God and against yourself. Please pray to God that he take away the serpents from us. And Moses prayed, and did as the Lord directed him. He made a serpent of brass, and set it upon a standard in the midst of the camp. Whenever a man who was bitten would look toward the serpent of brass he would get well.

3. Have each of the two units of the story told correctly by each pupil; and have the children choose a name or key phrase for that part of the story before leaving it.

Show them a picture of the brazen serpent lifted upon a pole in the camp, such as Tissot, O., 50; Wilde, 390, 407.

4. Associate this story with those which have gone before, by means of such questions as these. What is it that Moses holds in his hand? What did the people complain of at the time when Moses brought water from the rock with his rod? What was their trouble at the time when Moses made Aaron's rod to bud? People who have done wrong feel guilty. Guilty people feel punished by all the bad things that happen to them.

5. *Text.* There hath not arisen a prophet since in Israel, like unto Moses in all the signs and wonders, which Jehovah sent him to do in the sight of all Israel. *Deuteronomy* 34:10-12.

6. Select a title for the story, and place it with the subtitles *a* and *b*, the reference, the text, and the picture in the notebooks.

## WONDER STORIES

### 3 38. TABLES OF THE LAW. *Exodus* 19:7-25; 34:1-5, 27, 28.

1. What becomes of all that is written in letters and printed in newspapers? It is soon lost. But there are many tablets of stone with records that were carved on them thousands of years ago. Show pictures of tablets from Assyria, Egypt or Greece, such as are found in some of the teachers' Bibles. Explain that "tables" in this lesson means stone tablets.

2. (a) The Lord said to Moses, Bid the people wash themselves and be ready. I will come down in sight of all the people on Mount Sinai. Draw a line at the foot of the mountain, and warn the people that none of them come near. Then the Lord said to Moses, Hew out two tables of stone, and be ready by morning, and present yourself to me on the top of the mountain; and there shall be no man or beast with you. And he hewed out two tables of stone, and rose up early in the morning, and went up into the mountain, and took in his hand the two tables of stone.

(b) The mountain was covered with smoke. Jehovah came down in fire on the mountain top, and said, Behold I make a covenant (promise or bargain). I will do wonderful things, such as have not been done in all the earth nor in any nation. Observe that which I command thee this day. Write the words of the covenant which I have made with thee and with Israel. And he was there with Jehovah forty days and forty nights; and he did not eat bread nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments. And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken, we will do. So the tables of stone were called the Tables of the Covenant, or Testimony.

3. Make the wonder element in the story plain and strong.

## TABLES OF THE LAW

It is better in this grade not to confuse the story by introducing the breaking of the first tables and the renewal.

After the two parts of the story have been told and retold by the pupils, and key-words chosen to remember them by, then, *Exodus* 20:1-17 may be read, or parts of it, to show what the law was, and how it has been preserved until our day.

4. Show a picture of Moses and the tables of the law, such as Tissot, O., 48.

5. Let all repeat, All that Jehovah hath spoken, we will do. *Exodus* 19:8.

6. Make a title for this lesson, and write it in the note-books, with the key-words of *a* and *b*, the reference, the text 5, and the picture 4, and a printed card of the Ten Commandments if it is at hand.

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### 3 39. THE LONG DAY AT AIJALON. *Joshua* 10:1-15.

1. Did you ever wish that night and bedtime did not come so soon? Why?

2. (a) There were five kings who joined together to make war against Gibeon, because Gibeon had made friends with Joshua and the men of Israel. Gibeon was a strong city, but the men of Gibeon were afraid when five other cities joined together against them. So they sent to Joshua, saying, Come up to us quickly and save us, and help us; for all the kings that dwell in the mountains are gathered together against us.

(b) Joshua and his army marched all night and surprised the enemy in the morning. Jehovah helped them with a great hailstorm; and before night the enemy had begun to flee. But Joshua saw that there would not be time to finish the battle before night, and by morning the enemy might rally again and be too strong for him. So he prayed:

Sun, stand thou still upon Gibeon,  
And thou, Moon, in the valley of Aijalon.

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And the Sun stood still, and the Moon stayed, until the nation had avenged themselves of their enemies.

So the sun stayed in the midst of the heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened to the voice of a man; for Jehovah fought for Israel.

3. In telling the story, the teacher should not read it, or merely repeat it, but should know the contents of the story perfectly, and then tell it with vivacity, encouraging the pupils to do the same.

Recall the wonderful ways in which God had helped Moses with the water at Meribah, with the budding of Aaron's rod, and with the tables of the law, and how in equally wonderful ways he also helped Joshua, who was the new leader in place of Moses.

4. *Text.* Jehovah fought for Israel.

5. In different wonderful ways God still helps those who put their trust in him.

6. Make a title and subtitles for the story and its two parts, *a* and *b*, and have them put in the notebooks, together with the reference, the text, and the general truth, 4 and 5. A picture may also be drawn showing the Sun over the hills of Gibeon and the Moon over the valley of Aijalon.

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### 3 40. GIDEON'S FLEECE. *Judges* 6:33-40.

1. What is dew? At what time of the day do we find dew on the grass? At what season of the year? It is one of the wonderful things which we forget to wonder at because we see it so often. There are many such things.

2. A great army of the enemies of Israel had gathered and were already coming up against them. Gideon was a leader of Israel as Moses and Joshua had been. (Be careful not to let any one confuse this name with the city of Gibeon.) Gideon gathered as many as he could of the men

## GIDEON'S FLEECE

of Israel; but he did not know surely whether or not Jehovah would fight for Israel, as he did when Joshua was leader (text of last lesson). For the enemy had a very large army. But in order that he might encourage his men to fight well, Gideon said to God, If thou wilt save Israel by my hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken. And it was so, for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water. And Gideon said to God, Let not thine anger be kindled against me, and I will speak but this once; let me make trial, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only, and there was dew upon all the ground. (4 37.)

3. When pupils tell the story, scripture language may be used so far as they recall it, but not insisted on so as to spoil the freedom of their narrative. The question of signs had better not be taken up for discussion in this grade. This tale will be learned simply as an old religious wonder story. Show some wool in its natural state, or at least explain to those who do not know, what a fleece is.

5. *Text.* Teach me thy way, O Jehovah;  
And lead me in a plain path,  
Because of mine enemies. *Psalms* 27: 11.

6. Make a title for the story for use in the notebooks; and direct the other material to be inserted, the reference, the text 5, and possibly a picture, or a tuft of wool.

A full period should be given to a review of the six "Wonder Stories." Time should also be taken for a review of the stories of the whole year.



## FOURTH GRADE

### BROTHERS AND FRIENDS STORIES

#### 4 1. JOSEPH AND HIS BROTHERS. *Genesis* 37:12-28.

*Teacher's Aim.* In the Fourth grade as in the Third grade, the primary aim must be to teach the story thoroughly, accurately and appreciatively, in order that the pupils may feel upon them the grip of such relations as brothers and friends, and may sense keenly the difference between honoring and dishonoring those relations. In this story they will readily respond with indignation at the unbrotherly treatment which Joseph received.

1. This series of stories may be introduced by a simple reference to the "Brother Stories" in the Third grade, but without taking time to review them, unless a whole period or more is taken for such review.

2. (a) Joseph was more beloved by his father Jacob than any of his ten older brothers. This made the brothers angry, and so Joseph stayed at home in the vale of Hebron, while the others went away with the flocks. One day when they had been gone a long time, Jacob, or Israel as he was called, said to Joseph, Are not thy brethren feeding the flock in Shechem? Come and I will send thee to them. Go now and see whether it is well with thy brethren, and well with the flock; and bring me word again. At Shechem a man said, They are departed hence; for I heard them say, Let us go to Dothan. And so Joseph went after his brethren, and found them in Dothan.

(b) The brothers saw him afar off, and before he came near to them, they conspired against him to slay him, and to cast him into one of the pits, and then to say, An evil beast hath devoured him. But Reuben said, Let us not take his life. Shed no blood, but cast him into this pit in the wilderness. So when Joseph came to his brethren they stripped him of his coat of many colors, which his father had given



## BROTHERS AND FRIENDS STORIES

him, and cast him into an empty pit. Presently a band of Midianite traders came along, and the brothers sold Joseph to these men for twenty pieces of silver; and they brought him to Egypt to sell him for a slave.

3. Let the teacher tell the first unit of the story, (a), about as it is here given. Then let several members of the class reproduce it with such help as they need. Then let the pupils select a title for the first part. Then treat the second unit, (b), in the same way. Finally have one or more pupils tell the whole story as continuously and correctly as possible.

4. *Text.* And the patriarchs, moved with jealousy against Joseph, sold him into Egypt; and God was with him. *Acts 7:9.*

5. Show a picture illustrating the lesson, such as Tisot, N., 28, 175; or Wilde, 368, 607. Let the pupils select a good title for this story as a whole. It is better to find a title different from the one given above, if they can.

6. Place in the notebooks the reference, the title and subtitles, *a* and *b*, the text 4, and the picture.

The work at home consists in telling the story after it has been taught in school, in the review of former stories, and if the pupils are able to read well, the reading of the Bible passage in which the story is told.

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### 4 2. GIDEON'S REVENGE. *Judges 8:18-23.*

*Teacher's Aim.* The aim is to teach the story more for a picture of Gideon and his times, than for any criticism or interpretation of it; but the revenge element need not be glorified.

1. Prepare the minds of the pupils by telling them something like this: When this country was a wilderness, the first few white men were sometimes troubled by the Indians, who helped themselves to property and sometimes carried off captive the settlers, or killed them. When the white men grew stronger, they took revenge. But sometimes they said,

## GIDEON'S REVENGE

These Indians are wild and ought to be taught kindness instead of revenge. In that case they were not killed, but were treated kindly, given schools and protected.

2. (a) The Midianites had dealt harshly with the men of Israel, spoiled their crops and killed many, including the brothers of Gideon, the leading man in Israel. But God gave power to Gideon and his men, so that he drove away the Midianites, and captured two of their kings, Zebah and Zalmunna. Gideon asked them what manner of men they had slain, and they said, They looked like you. Each one looked like a child of the king. Then Gideon said, They were my brethren, the sons of my mother. If ye had saved them alive, I would not slay you.

(b) Then he called his eldest son and said to the youth, Up, and slay them. But being only a youth, he feared and drew not his sword. And the captive kings said, Rise thou and fall upon us. They thought it would be a disgrace to be slain by a mere child. They preferred to die at the hands of a strong man; and so Gideon himself slew Zebah and Zalmunna in revenge for the death of his brothers. Then the men of Israel said to Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast saved us out of the hand of Midian. But Gideon said, I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you.

3. Tell the first and second parts separately; have it reproduced, and a title chosen for each. Compare the treatment which Gideon gave these chiefs with the different ways of dealing with the American Indians.

4. *Conclusion.* Brotherliness calls for justice but not for revenge.

5. *Text.* Avenge not yourselves, beloved. *Romans 12: 19.*

6. Select a title for the lesson, and place it in the notebooks together with the subtitles, the reference, the conclusion 4, and the text 5. Reference may also be written to other texts used, such as *Matthew 5: 38, 43.*

## BROTHERS AND FRIENDS STORIES

### 4 3. DAVID AND HIS BROTHERS. 1 *Samuel* 17:17-30.

*Teacher's Aim.* This story affords a picture of David's family life when a boy, shows the overbearing attitude which older brothers often assume toward the younger, and how David responded to it.

1. Attention may be turned toward this lesson by the question, Did you ever see an older boy scold a younger one?

2. (a) David was the youngest of eight brothers. Their father's name was Jesse, and they lived at Bethlehem. David was tending his father's sheep in the wilderness around Bethlehem; and three of the oldest brothers were in the army of King Saul, when he was at war with the Philistines. One day Jesse said to David, his son, Take now for thy brethren a bushel of parched grain, and these ten loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses to the captain of their thousand, and see how thy brethren fare, and bring back word from them.

(b) So David left the sheep with a keeper, and took the things and started early in the morning. And he came to the place of the wagons, as the host which was going forth to fight shouted for the battle. And David left his baggage with the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he did so he saw the men of Israel flee away before the enemies' giant Goliath. And David was surprised and asked, What shall be done for the man that killeth him? And Eliab his eldest brother heard him, and his anger was kindled against David, and he said, Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? It was only a word. And he had the moral courage not to say anything more.

3. Tell the two parts separately, and have the pupils reproduce them as told, and select titles for each. The

## DAVID AND HIS BROTHERS

Goliath story forms the next lesson, and so should not be taken up here. The unbrotherly temper and jealousy of Eliab, together with David's quiet answer, are the points of emphasis.

4. *Conclusion.* Eliab scolded David unjustly, but David did well not to give an angry answer.

5. *Text.* Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil. 1 *Corinthians* 13:4, 5.

6. Show a picture, such as Tissot's, O., 80. Select a title for the lesson.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, such parts of the text 5, as the class think apply to this story, and a copy of the picture.

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### 4 4. GOLIATH OF GATH. 1 *Samuel* 17.

This story belongs in the "Primitive Hero Tales" of the Fifth grade, but must be used here on account of its close connection with the preceding and following stories.

*Teacher's Aim.* Teach the story of David and Goliath, and in doing so impress the idea that bodily size and strength are not the greatest qualities of a hero.

1. Recall briefly the last story.

2. (a) Two armies were arrayed, one on either side of a valley, ready for battle. One was the army of Saul, king of Israel, who was head and shoulders taller than other men (1 *Samuel* 10:23). The other was the Philistine army. Sometimes ancient armies chose champions to go forward and fight their battles for them. This is what the Philistines now proposed; and they sent their hero Goliath, nine feet high, with helmet of brass and a coat of mail weighing 150 pounds; and the staff of his spear was as big as a wagon-tongue. Day after day he defied the army of Israel and said, Give me a man that we may fight together. But King

## BROTHERS AND FRIENDS STORIES

Saul would not fight him, and there was no other armored giant in the army of Israel. But David the shepherd lad had come to visit his brothers in the army. While the giant hero of the Philistines was making a bragging show of himself every day, the giant hero of Israel was keeping out of sight from fear, and the shepherd boy hero was overcoming many obstacles to get a chance to silence the giant.

(b) When at last David got permission from King Saul to fight the giant, he would not wear the heavy armor of the king, but took his staff and sling and a few smooth stones, just as he had so often done in the fields, and went out to accept the giant's challenge. Goliath cursed David in the name of his gods and said, Am I a dog that thou shouldst come out at me with a staff? Come to me and I will give thy flesh to the birds of the heavens, and to the beasts of the fields. David said in answer to his vulgar boasting, Thou comest to me with a sword and with a spear; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. He will deliver thee and the army of the Philistines into my hand this day, that all the earth may know that there is a God in Israel. Then David ran toward Goliath and threw a stone with his sling, and it sank into the giant's forehead, and he fell on his face. Then David took the giant's own sword and finished him; and the army of Israel pursued the fleeing Philistines and drove them out of the country.

3. Tell each part vividly. Have it retold several times, and choose subtitles for each part. Then have the whole story told and named. Show a picture of David slaying Goliath, as Tissot, O., 82; Wilde, 476.

4. *Conclusion.* A hero with great bodily size here goes down in conflict against a small hero with faith in God and trained in the skillful use of a simple weapon.

5. *Text.* Jehovah saveth not with sword and spear. 1 *Samuel* 17:47.

6. Place in the notebooks the title and subtitles, *a* and *b*, the reference, the conclusion 4, the text 5, and the picture.



**DAVID SLINGS THE STONE.**  
1 Samuel xvii. 49.



Tissot Picture Society, New York.

© by de Brunoff, 1904.

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth."

## DAVID AND JONATHAN

### 4 5. DAVID AND JONATHAN. 1 *Samuel* 18:1-4; 19:1-7.

*Teacher's Aim.* The aim is first to thoroughly master the story, and incidentally to glorify and idealize the relation of friendship.

1. Brothers are bound up with each other before they are aware of it; but friends have to discover each other somewhere along the journey of life. Here is a story of how two famous friends found each other, and became knit together for life.

2. (a) After David had slain the giant Goliath, he was brought before King Saul, and received the king's praise and some of the rewards. And it came to pass when he made an end of speaking to Saul, that the soul of Jonathan, the king's son, was knit with the soul of David; and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and also his sword, and his bow, and his girdle.

(b) After a while Saul had troubles, and he blamed David, and grew angry with him. And he spoke to Jonathan and to all his servants that they should slay David. But Jonathan delighted much in David, and told him, Saul, my father, seeketh to slay thee. Now hide thyself, and I will talk with my father of thee. And Jonathan spoke good of David to his father, Let not the king sin against his servant David; because he hath not sinned against thee, and his works have been very good. He put his life in his hand and smote the Philistine, and Jehovah wrought great victory for Israel. Wherefore wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened to the voice of Jonathan, and said, He shall not be put to death. Then Jonathan called David and told him all, and brought him to Saul, and he was in his presence as beforetime.

3. It must be kept clearly in mind that the main feature in the teaching of these lessons is to have each pupil tell the



## BROTHERS AND FRIENDS STORIES

story in a free, accurate and connected narrative, not memorized verbally, but told from the impression of the events. Let the pupils select subtitles for each part, and after the whole story has been told, choose a title for it.

4. *Conclusion.* Friends like David and Jonathan can often put away strife by helping people to understand each other.

5. *Text.* The perverse is an abomination to Jehovah;  
But friendship is with the upright.

*Proverbs 3:32.*

6. Show a picture, such as Tissot's *Friendship of David and Jonathan*, O., 85.

7. Place in the notebooks the title, subtitles *a* and *b*, reference, conclusion 4, text 5, and the picture.

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### 4 6. DAVID'S EXCUSE. 1 *Samuel* 20:1-7; 24-32.

*Teacher's Aim.* The aim is to fix the story in the minds of all, and to secure a clear notion of the brotherly act proposed, and the falseness of the excuse.

1. When brothers have been scattered they love to meet in the old home at Thanksgiving time.

2. (*a*) David had been for a good while a musician at the court of King Saul, and had a place at the king's table. There was to be a two-days' feast at the new moon, when the king's household, as well as all other families, came together for a good time. For some reason the king was again angry with David, and he was afraid to take his seat at the feast, and he also feared the king's wrath if he should be absent without permission. So David decided to hide in the woods until the feast should be over. He would rely upon his friend Jonathan, the king's son, to tell him what the king might say and do, and he would make up an excuse to the king.

## DAVID'S EXCUSE

(b) David had come from a humble farmer's home, to live at the king's court. It would be a beautiful and brotherly thing for him to say, Let me get away and spend the feast with my brothers rather than in the king's court. So he said to Jonathan, If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Bethlehem, his city; for it is the yearly sacrifice for all the family. If he shall say, It is well, thy servant shall have peace; but if he be wroth, then know that evil is determined by him. And Jonathan said, Be thou in this place on the third day, and I will come to shoot at a mark. I will say to the lad, Go, find the arrows. If I say, The arrows are on this side of thee, know that there is peace. But if I say, They are beyond thee, go thy way; for Jehovah hath sent thee away. On the first day the king said nothing, but on the second he said, Wherefore cometh not the son of Jesse to meat neither yesterday nor today? Jonathan gave him David's excuse as planned, and Saul was wroth and said, As long as the son of Jesse liveth thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him to me, for he shall surely die.

3. Teach the parts of the story in the usual way, selecting subtitles *a* and *b*. Draw out opinions on the question, Can an excuse be a good one if it is not true?

4. *Conclusion.* The excuse of going home to see his brothers, which David sent to the king was beautiful but untrue.

5. *Text.* With lies ye have grieved the heart of the righteous. *Ezekiel 13:22.*

6. Show a picture, such as Doré's David and Jonathan, Wilde, 478. Select a title for the lesson.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, and the picture.

## BROTHERS AND FRIENDS STORIES

### 4 7. A FRIEND IN NEED. 1 *Samuel* 20: 32-42.

*Teacher's Aim.* To get the story mastered, as a climax to this little group of Jonathan stories, in which friendship is idealized, Jonathan is glorified, and David appears as a real man, not an ideal.

1. Review briefly the last story of David's Excuse.

2. (a) Jonathan was the prince who ought to be king after his father Saul. But now the king is sure that David, instead of the prince, will become king unless he is destroyed. That was why the king was angry when the prince told him David's excuse, and why he said he should surely die. But Jonathan again took his friend's part, and said, Wherefore should he be put to death? What hath he done? When Jonathan said this the king struck him with his spear. And by that Jonathan knew that it was no use to plead further for his friend David. So Jonathan arose from the table in fierce anger, and ate no food on the second day of the feast; for he was grieved for David, because of what his father did.

(b) In the morning Jonathan and the lad went out; and he said to the lad, Run now and find the arrows which I shoot; and he shot them beyond him and said, Is not the arrow beyond thee? Make haste, stay not. But the lad knew not, only Jonathan and David knew the matter. And he gave the weapons to the lad and said, Go, carry them to the city. When the lad was gone, David came out of his hiding and they kissed each other and wept together, until David exceeded. Jonathan said to David, Go in peace, as we have promised; Jehovah shall keep peace between me and thee, and between my children and thy children forever. And David arose and departed; and Jonathan went into the city; for he would rather lose his kingdom than break his friendship with David.

3. Tell the parts and have them retold separately, by different members of the class; choose the subtitles; get a good telling of the whole story, and a title for it.

## A FRIEND IN NEED

4. *Conclusion.* Jonathan was a true friend to David when he was in trouble, even when it cost him his kingdom.

5. *Text.* Jonathan said to David, Go in peace.

*Maxim.* A friend in need is a friend indeed.

6. Place in the notebooks the title and subtitles *a* and *b*, reference, conclusion 4, text and maxim 5.

Take the next full period for a thorough review of the seven "Brothers and Friends" stories already learned.

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### 4 8. JOB IN NEED OF SYMPATHY. *Job* 2:7-13.

*Teacher's Aim.* To impress permanently on the pupils' minds the picture of Job in his pain, and the value of silent sympathy from friends who took the trouble to come together to comfort him.

1. Animals as well as men have friendly feelings for each other in trouble. When one of the cattle is hurt, the others gather around with looks of sympathy. People tend to do the same; but they differ greatly from each other in their sympathy, as this story shows.

2. (*a*) There was a man in the land of Uz, whose name was Job. He was an upright man, and one that feared God, and turned away from evil. But he met with one trouble after another. The tribes slew his servants and his cattle and his camels; the lightning killed his sheep; the wind destroyed the houses and killed his sons and daughters; and at last Job himself was troubled with sore boils from the sole of his feet to the crown of his head. And he took a potsherd to scrape himself with; and he sat among the ashes. His wife who was his nearest friend was surprised that he kept his patience and uprightness through his pain. And she said to him, Dost thou still hold fast thine integrity? Renounce God, and die. But he said to her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did Job not sin with his lips.

## BROTHERS AND FRIENDS STORIES

(b) Now when Job's three friends heard of all this evil which had come upon him, they came every one from his own place, Eliphaz and Bildad and Zophar. And they made an appointment together to come and bemoan him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his robe, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word to him; for they saw that his grief was very great.

3. It is not essential that biblical language shall be used verbatim, but it is desirable to have it used for the most part in telling and in reproducing these stories.

In what different ways did the wife and the three friends of Job show their sympathy?

The subtitles and finally the title of the story should be formulated by the pupils.

4. *Conclusion.* Job's wife discouraged him, but his three silent friends were a real comfort to him. Many words, or harsh words, are not so helpful in trouble as the quiet sympathy of friends.

5. *Text.* Rejoice with them that rejoice; and weep with them that weep. *Romans* 12: 15; read verses 9-15.

6. Show Tissot's picture of Job and his Family, O., 100. Place in the notebooks the title and subtitles *a* and *b*, reference, conclusion 4, text 5, and picture.

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### 4 9. JOB'S HAPPY DAYS. *Job* 42: 7-15.

*Teacher's Aim.* The story is to be mastered with emphasis on the fact that the Lord is a good friend to the upright.

1. Recall briefly the last story.

2. (a) Job's three friends were not content to remain silent comforters. When Job in his agony spoke bitter words about his hard lot, the three friends began to argue

## JOB'S HAPPY DAYS

with him, and to say that all his troubles were a proof that he had offended God in some way, and these were his punishments. But Job knew better, for he had been upright before God, and he was sure that God would yet save him out of all his troubles. And Jehovah said to Eliphaz, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore take a sacrifice, and go to my servant Job, and offer it for yourselves a burnt-offering, and my servant Job shall pray for you; for I will accept him; but I will not deal with you after your folly; for ye hath not spoken of me the thing that is right, as my servant Job hath. So Eliphaz and Bildad and Zophar went and did as Jehovah commanded them; and Jehovah accepted Job's prayer.

(b) And Jehovah turned Job from his troubles when he prayed for his friends; and Jehovah gave Job twice as much as he had before. Then there came to him all his brothers and all his sisters, and all they that had been his acquaintances before, and they did eat bread with him in his house; and they comforted him concerning all the evil that had been upon him, and gave him pieces of money, or gold rings for souvenirs. So Jehovah blessed the latter end of Job more than the beginning. He had far more sheep and cattle and camels than at first. He had also seven sons and three daughters as before; and in all the land there were no women so fair as the daughters of Job. He lived to a happy old age, and had many friends, but Jehovah was the best of them all.

3. Tell the story and have it reproduced by the pupils in parts, giving a subtitle to each. When the whole story has been reproduced, give it a name. Show a picture, such as Dobson's Happy Days of Job. Wilde, 624.

4. *Conclusion.* Job knew that he was right with God; and if he kept right God would carry him through all his troubles. He trusted God rather than the arguments of his friends.

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5. *Text.* Behold, we call them blessed that endured; ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful. *James 5:11.*

6. Place in the notebooks the title and subtitles *a* and *b*, reference, conclusion 4, text 5, and the picture.

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### 4 10. ANDREW AND SIMON. *John 1:35-42.*

*Teacher's Aim.* The chief object is to get the story of this important episode mastered permanently. The brotherly spirit of Christ's true disciples is the chief moral impression to be secured.

1. Recall some of the brother stories in which some un-brotherly thing occurred. Here is a case of a man quickly sharing his good fortune with his brother.

2. (a) John was preaching to the people and teaching his few disciples, and was baptizing some in the river Jordan. Jesus had been among those baptized; and now as he sees Jesus coming along, he points his disciples to him and says, Behold the Lamb of God, that taketh away the sin of the world. Again the next day John was standing with two of his disciples, when Jesus came along, and John said the same thing again. The two disciples were now so interested that they followed Jesus. When he saw them following, he asked, What seek ye? Scarcely knowing what to say, they asked, Rabbi, where dwellest thou? He said, Come and ye shall see. They came therefore and saw where he abode; and they abode with him the rest of that day.

(b) In the visit of that day the two men became greatly attached to Jesus; and they felt sure that he must be the Messiah. One of the two was Andrew, Simon Peter's brother. The first thing he did was to find his own brother Simon, and tell him, We have found the Messiah, who is the Christ. And he brought his brother Simon to Jesus.

## ANDREW AND SIMON

And Jesus looked upon him and said, Thou art Simon the son of John; thou shalt be called Cephas (which means Rock, or Peter); and out of this rock and others like it Jesus builds his church.

3. Tell the parts, *a* and *b*, and have them reproduced, and titles given to each. Then have the whole story told and a title given. Let the stress be laid on the brotherly and Christian spirit of Andrew. Explain disciple (pupil), and Rabbi (teacher). What three names had Andrew's brother?

4. *Conclusion.* Andrew finding his own brother and bringing him to Christ was the first of those missionaries who are bringing the whole world to Christ.

5. *Text.* He findeth first his own brother Simon, and saith unto him, We have found the Messiah.

6. Show such a picture as Bida's Behold the Lamb of God, Wilde, 46.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, and the picture.

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### 4 11. THE FIRST FOUR DISCIPLES. *Matthew* 4: 18-22.

*Teacher's Aim.* To make the story perfectly known, and to emphasize the brotherly relation as a help in the enlistment of disciples.

1. Recall the story of how Peter was first brought to Jesus. Show a map of the Jordan and the Sea of Galilee, the places of these two stories.

2. (*a*) The time was at hand for Jesus to begin his work. In order to carry out his plans he needed a number of men who had been taught his gospel, and had learned his plan of life, and were filled with his spirit. So it was necessary to select these men with care, and teach them for a long time. The disciples of the Rabbis, and the disciples of John, were all being taught by their masters; and now Jesus was a new master ready to receive disciples.



## BROTHERS AND FRIENDS STORIES

(b) Soon after Jesus had talked with Andrew and his brother Simon by the Jordan, Jesus was walking by the Sea of Galilee, and saw the same two brothers casting a net into the sea; for they were fishers. And he said to them, Come ye after me, and I will make you fishers of men. And they quickly left the nets and followed him. And going on a little further by the sea, he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they left the boat and their father, and followed him. This John was the one who with Andrew followed Jesus on that first day when they talked with him. These two pairs of brothers were the first men whom Jesus chose to be his disciples and helpers.

3. Tell the parts of this lesson separately; have them reproduced and subtitles selected for them. Have the whole story told, and a title found for it. Note the place (Sea of Galilee), their occupation, what they were doing, the form of his invitation (explain "fishers of men"), the name of the father. What change did this make in their occupation? Would it be easier for a man to make this change alone, or at the same time that a brother is making it? Why? Point out that the first four disciples began in the latter way.

4. *Conclusion.* Brothers came together to be the first disciples. It is a great help in doing any good thing for brothers, sisters, or friends, to act together in unity.

5. *Text.* Behold, how good and pleasant it is  
For brethren to dwell together in unity.

*Psalms 133: 1.*

6. Show a picture, such as Zimmerman's Christ and the Fishermen. Wilde, 47.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, the picture, and a little map showing the upper Jordan and the Sea of Galilee.

## THE BROTHER OF THE WAYWARD SON

### 4 12. THE BROTHER OF THE WAYWARD SON. *Luke 15: 22-32.*

*Teacher's Aim.* To refresh the memory on the story of the Wayward Son and to complete it, so as to impress the idea that an ungenerous and unbrotherly spirit can spoil a character otherwise good.

1. Let some one tell the story of the Prodigal, or Wayward Son, **3 23**, being careful to include only what was given there.

2. (a) In Jesus' story of the Wayward Son, the father was so glad to see his long-lost son returning, that there was nothing too good to do for him to show his love. He forgave all his wickedness and forgot all his wasted money, his lost years and his ruined character. Of course this could not bring back these things that were lost. But in his joy at seeing his son alive again, he said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat, and make merry; for this my son was dead and is alive again; he was lost and is found. And they began to make merry.

(b) Now his elder son was in the field; and as he drew nigh to the house, he heard music and dancing. And he called one of the servants, and inquired what these things might be. And he said, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in; and his father came out and entreated him. But he said to his father, Lo, these many years do I serve thee, and I never disobeyed thee; and yet thou never gavest me even a kid that I might make merry with my friends. But when this son came, who hath devoured thy living with wicked people, thou killedst for him the fatted calf. And he said, Son, thou art ever with me, and all that is mine is thine. But it was fitting to make merry and be glad, for this thy brother was dead and is alive; and was lost and is found.

## BROTHERS AND FRIENDS STORIES

3. Tell the parts separately and have them reproduced by several pupils, and the subtitles selected. Then have the complete story well told and named. What rewards did the older brother have for living an orderly life? (A good name, an unbroken life, and his father's estate.) Does one need to be rewarded for a right life? Did the older brother help the younger to change to a better life? Ought he to do so? How does his conduct compare with that of the brothers in the last two lessons?

4. *Conclusion.* The elder brother did well to be obedient and orderly, but it would have been far better if he were more brotherly and forgiving.

5. *Text.* Be ye kind to one another, tenderhearted, forgiving each other, even as God in Christ forgave you.

*Ephesians 4:32.*

6. Place in the notebooks the title and subtitles, reference, conclusion 4, and text 5.

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### 4 13. MARTHA AND MARY. *Luke 10:38-42.*

*Teacher's Aim.* The aim is to teach the story, and to impress it on the imagination so that it will carry with it the discrimination between better and worse interests.

1. Recall the story of Jesus and his Bethany Friends, (3 34).

2. (a) Jesus was an honored guest in the home at Bethany; and he loved to rest in the quiet of that home at night after the labor of the day within the city of Jerusalem. It was Martha's house, for she was older than her sister Mary and her brother Lazarus. They had lost their father by the dread disease of leprosy, and their mother was probably long since dead. It was a home of culture and wealth; but dearer than these to the heart of their guest was the friendship of the brother and sisters who dwelt there.

(b) On one of the visits of Jesus to the Bethany home, Mary sat long at his feet and listened to his words. All the while Martha was working hard to prepare the dinner, and

## MARTHA AND MARY'

was tired and impatient. Probably she wanted to hear his words as well as Mary. And she came up to him and said, Dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her.

3. Tell the description in *a* and the narrative in *b*, in the same way. Have each part repeated and corrected by the pupils, and subtitles selected. Then have the whole story told and a title chosen for it. Explain that the "many things" which troubled Martha were all the things to eat and look at; the one thing which Mary had chosen as the good part was to know Christ, who is the Way, the Truth and the Life.

4. *Conclusion.* If Martha had known the things of Christ as well as Mary, she would not have been so impatient; and with a simpler meal she too might have sat at his feet and listened to his words.

5. *Text.* But one thing is needful, for Mary hath chosen the good part, which shall not be taken away from her.

6. Show a picture such as Tissot's *Mary at the Feet of Jesus*, N., 60; or Hoffmann, or Eichstaedt, Wilde, 114, 465.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, and the picture.

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### 4 14. OUR ELDER BROTHER. *Matthew* 12:46-50; *John* 20:17.

*Teacher's Aim.* Teach these two incidents as a means of showing the brotherliness of Christ, and so round up all the brother stories by idealizing the brotherly spirit.

1. What is it to be brotherly?

2. (*a*) At one time Jesus was healing many people, and showing his good will to them in many ways. The common

## BROTHERS AND FRIENDS STORIES

people heard him gladly, and crowded the house where he was until it could hold no more. While he was yet speaking to the multitudes, his mother and his brethren stood without, seeking to speak with him. And some one said to him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said to him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

(b) On the first Easter morning, when Mary Magdalene sat weeping by the empty tomb, the risen Lord came and called her by name; and said to her, Touch me not; for I am not yet ascended to the Father; but go to my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

3. *Conclusion.* All those who do the will of the heavenly Father are brethren, because they have one Father, even God, and one brotherly spirit is in them, even the Spirit of Christ. All we who love and serve him belong to that brotherhood, and Jesus Christ is Our Elder Brother.

4. *Text.* Go to my brethren and say to them, I ascend unto my Father and your Father.

5. Teach this lesson as nearly as may be in the same manner as the regular stories. Have the conclusion 3 stated in much the same way. Frame a title and subtitles.

6. Show a picture of Our Elder Brother, such as Plockhorst's Risen Lord. Wilde, 161.

7. Place in the notebooks the title and subtitles, references, conclusion 3, text 4, and the picture.

Take the next period for a review of the last seven "Brothers and Friends" stories, and if possible go over the whole series. Do not tell the stories too briefly in review, but see that every important point is mentioned.

Take another period, or what is much better, an extra afternoon or evening, to review the Third grade lessons, meeting again until the review is finished.

## PARABLES OF JESUS—THE TWO BUILDERS

### PARABLES OF JESUS

#### 4 15. THE TWO BUILDERS. *Luke 6:27-40; Matthew 7:24-27.*

*Teacher's Aim.* In this series of parables of Jesus the teacher aims to have each pupil master the parable, and be able to tell it substantially as Jesus told it, and in doing so to feel the moral force of it.

1. What would happen if a workman should listen to the orders of his boss, and then always go and do what he liked?

2. (a) Jesus said, Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock. And when a flood arose, the stream brake against that house, and could not shake it, because it had been well builded.

But he that heareth, and doeth not, is like a man that built a house upon the earth without foundation; against which the stream brake, and straightway it fell in. And the ruin of that house was great. *Luke 6:47-49.*

(b) Jesus had been saying to his disciples, Love your enemies; do good to them that hate you; bless them that curse you; pray for them that despitefully use you; be merciful even as your Father is merciful; give and it shall be given unto you; for with what measure you mete it shall be measured to you again. The disciples had heard these words, and said they were good. But when some one disputed or opposed them, the disciples were ready to fight; and this was just what Jesus had said they should not do. And then he said to them, Why call ye me Lord and Master, and do not the things which I say? And the multitudes were astonished at his teaching; for he taught them as one having authority, and not as the scribes.

3. The two parts of this story should be told by the teacher and reproduced by the pupils, using about the lan-

## PARABLES OF JESUS

guage here given, and yet not as a mechanical imitation. Choose title and subtitles. Explain that the word "Lord" means one who commands others.

4. *Conclusion.* Jesus taught his disciples that the foundation of their character must be obedience to him.

5. *Text.* Why call ye me, Lord, Lord, and do not the things which I say? *Luke 6:46.*

6. Show a picture of Jesus speaking to the people, such as Hofmann or Doré, Wilde, 64, 65.

7. Place in the notebooks the title and subtitles, references, conclusion 4, text 5, and the picture.

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### 4 16. THE SEED AND THE SOILS. *Luke 8:4-15; Matthew 13.*

1. What makes ground good for seed-sowing? Is there anything to be done in our life like the work to be done in the field?

2. (a) And when a great multitude came together, and they of every city resorted to him, he spoke by a parable. A sower went forth to sow his seed. And as he sowed, some fell by the wayside; and it was trodden under foot, and the fowls of the air devoured it. And other fell on the rock. And as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear. *Luke 8:4-8.*

(b) And his disciples asked him what this parable might be. And he said, The parable is this. The seed is the word of God. And those by the wayside are they that have heard. Then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they who, when they have heard, receive the word with joy. And these have no root, who for a while believe, and in time of temptation fall away. And that

## THE SEED AND THE SOILS

which fell among thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience. *Luke 8:9, 11-15.*

3. Tell the story substantially in scripture language. Have it reproduced part by part in the same way. Have subtitles and a general name selected. Call up a spot in the neighborhood like each kind of soil, to assure a correct mental picture. Make sure that they all know what each kind of soil needs to have done to make it good.

4. *Conclusion.* Jesus taught that in order to get good fruit from his teaching there must be work done in preparing people to receive his words and to do them.

We must clear away the bad things in us and around us before the good things will stay.

5. *Text.* And other fell into the good ground, and grew, and brought forth fruit a hundredfold.

6. Show Tissot's picture of The Sower, N., 41; or Wilde, 544.

7. Place in the notebooks the title and subtitles, the reference, the conclusion 4, the text 5, and the picture.

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### 4 17. FAITHFUL AND UNFAITHFUL. *Luke 12:35-48.*

1. If the master of the house knew in what hour the thief was coming, would he allow his house to be broken into? What would he do? Since he does not know when the thief is coming, what must he do?

2. (a) Jesus said to his disciples, Let your loins be girded about, and your lamps burning; and be ye yourselves like men looking for their master when he shall return from a marriage feast; that when he comes and knocks they may quickly open to him. Blessed are those servants whom their master, when he cometh, shall find watching. Verily I say



## PARABLES OF JESUS

unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if he shall come in the third watch, and find them so, blessed are those servants. Be ye also ready to serve your Lord, for in an hour that ye think not he cometh, as a thief in the night, or as a man returning from a marriage feast.

(b) And Peter said, Lord, dost thou speak this parable to us only, or is it for everybody? And Jesus said, Happy is any servant whom his master when he cometh shall find so doing, if that servant wishes to be a faithful and wise steward, whom his master shall set over his household, to give them their portion of food in due season. He will set such a servant over all that he has. But if that servant shall say in his heart, My master delays his coming; and shall begin to beat the other servants, and to eat and drink, and to be drunken; then the master of that servant shall come in a day when he expects not, and in an hour when he knows not, and shall cut him in pieces, and appoint his portion with the unfaithful. That servant who knew his master's will, and made not ready, nor did according to his will, shall be beaten with many stripes. And to whomsoever much is given, of him shall much be required.

3. This parable, like the others, may be treated in the same way as a regular story, although the content is somewhat different. It is important to preserve as far as practicable the scripture phrases, although they are slightly modified here for the sake of clearness to the children. Have the parts reproduced and named in the usual way.

4. *Conclusion.* Jesus taught that any one who wishes to be honored and promoted to higher positions must first prove himself faithful in the duties he already has.

5. *Text.* To whomsoever much is given, of him shall much be required.

6. Place in the notebooks the name and subtitles, conclusion 4, and text 5.





WILDE'S BIBLE PICTURES. 103.

SIR JOHN MILLAIS. 1829-1896.

THE LOST PIECE OF MONEY.

## LOVE FOR THINGS LOST

### 4 18. LOVE FOR THINGS LOST. *Luke 15: 1-10.*

1. Do you care more for a thing when it is lost, or when it is not lost?

2. (a) Now all the publicans and sinners were drawing near to him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them. And he spoke to them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it upon his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost. I say to you that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance. *Luke 15: 1-7.*

(b) Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say to you, there is joy in the presence of the angels of God over one sinner that repenteth. *Luke 15: 8-10.*

3. Tell the parts of the story in substantially the Bible language, and have each part reproduced and named. Associate with this loss of one out of a hundred sheep, and one out of ten pieces of money, the story of the Wayward Son (3 23; 4 12), where one of two sons is lost. Name the story.

4. *Conclusion.* Jesus loved good people so much that he tried to make good people out of bad ones; and so he loved bad people for the hope he had of making them good.

5. *Text.* There is joy in the presence of the angels of God over one sinner that repenteth.

## PARABLES OF JESUS

6. Show one or more pictures illustrating the lesson, such as Tissot's Good Shepherd, N., 33; Molitor's Lost Sheep, Wilde, 102; or Millais' Lost Piece of Silver, Wilde, 103.

7. Place in the notebooks the name of the story and its subtitles, the reference, the conclusion 4, the text 5, and the picture.

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### 4 19. THE TALENTS. *Matthew* 25:14-30.

1. How do men know whom to select for the great offices? By seeing who has done well in the little ones.

2. (a) Jesus said, The kingdom of heaven is as when a man, going into a far country, called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received five talents went and traded with them, and made other five talents. In like manner he also that received two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. *Matthew* 25:14-18.

(b) Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents. Lo, I have gained other five talents. His lord said to him, Well done, good and faithful servant. Thou hast been faithful over a few things, I will set thee over many things. Enter thou into the joy of thy lord. And he also that received two talents came and said, Lord, thou deliveredst to me two talents. Lo, I have gained other two talents. His lord said to him, Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord. *Matthew* 25:19-23.

## THE TALENTS

(c) And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. And I was afraid, and went away and hid thy talent in the earth. Lo, thou hast thine own. But his lord answered and said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take away therefore the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given, and he shall have abundance; but from every one that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness. There shall be weeping and gnashing of teeth. *Matthew 25: 24-30.*

3. Tell the three parts of the story, and have each reproduced separately in scripture language, giving a brief title to each and a name to the whole story. In telling and explaining the parable, lay emphasis upon the following conclusion.

4. *Conclusion.* God gives us all different tasks and different powers; and we are judged by how we use our powers on our tasks.

5. *Text.* Unto every one that hath shall be given, and he shall have abundance. But from him that hath not, even that which he hath shall be taken away.

6. Place in the notebooks the title and subtitles, reference, conclusion 4, and text 5.

At the next period review these five "Parables of Jesus."

## TALES OF BEGINNINGS

### TALES OF BEGINNINGS

#### 4 20. THE BEGINNING OF THE WORLD. *Genesis* 1:1 to 2:2.

*Teacher's Aim.* The teacher must distinguish sharply between teaching a story as such, and the teaching of history or philosophy. It is purely as a story that this lesson is offered, and it is not to be studied in a critical way by minds of this grade.

1. Every one has wondered how the world began to be. No man saw it; but this is a way it is explained in the book of beginnings, or *Genesis*.

2. (a) In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. And in other days God made the heavens above, the sea and the dry land and the grass and the trees which grow upon it; the sun, moon and stars; the fish, the birds and the cattle and all beasts and creeping things. And God saw that it was good.

(b) And God created man in his own image. And God blessed them and said, Be fruitful and multiply and replenish the earth, and subdue it. And have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moveth upon the earth. And God saw everything that he had made, and behold it was very good. And there was evening and there was morning, the sixth day. And the heavens and the earth were finished, and all the host of them. And he rested on the seventh day from all his work. And God blessed the seventh day and hallowed it; because that in it he rested from all his work which God had created and made.

## THE BEGINNING OF THE WORLD

3. Special care should be used in the language of this lesson. At least so much of this famous story as is here given ought to be memorized and reproduced almost perfectly. The titles and subtitles may then be selected. Watch carefully for words not heard correctly, and correct them as early as possible. Do not attempt many explanations. This whole passage may be read to the class from the Bible after it has been taught.

4. *Conclusion.* The answer to the great question, What was the beginning? is that, God made the world.

5. *Text.* In the beginning God created the heavens and the earth.

6. Show a picture such as Tissot's Creation, O., 1.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, and the picture.

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### 4 21. THE BEGINNING OF MAN. *Genesis* 2:4-25.

*Teacher's Aim.* The aim is not to explain things difficult to know, but to master the simple story as it stands, and make its grandeur impress the mind permanently.

1. It will be well to rehearse the story of The Beginning of the World, 4 20, not for comparison with this story, but to refresh the memory and awaken interest. This is another explanation of some of the same things.  
1 32.

2. (a) In the day that Jehovah made earth and heaven, there was no plant of the field yet in the earth, for Jehovah had not yet caused it to rain upon the earth, and there was not a man to till the ground. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah to grow every tree that is pleasant to the



## TALES OF BEGINNINGS

sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and it parted in four directions. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it, saying, Of every tree thou mayest eat freely; but of the tree of knowledge of good and evil, thou shalt not eat of it.

(b) And Jehovah God said, It is not good that man should be alone. I will make him a help that is fit for him. And out of the ground Jehovah God formed every beast of the field, and every bird of the air, and brought them to the man to see what he would call them. But for man there was not found a help fit for him. And Jehovah God caused a deep sleep to fall on the man; and he took one of his ribs, and closed up the flesh. And the rib made he into a woman, and brought her to the man. And the man said, This now is bone of my bone, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh.

3. Teach the lesson in the regular way, rehearsing it part by part, and framing title and subtitles. Much troublesome discussion may be saved by presenting this not as our explanation of the creation, but as the explanation which men of old times had. We love it because, like other Bible stories, it leads to this conclusion.

4. *Conclusion.* Man and all things had their beginnings in God, who created them.

5. *Text.* And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

6. Opportunity should be found after the teaching of the story to read the entire passage to the class without note or explanation.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, and text 5.

## THE BEGINNING OF SIN

### 4 22. THE BEGINNING OF SIN. *Genesis 3.*

*Teacher's Aim.* As in all this series of stories, the teacher's chief aim is to get the story mastered, and to make it live in the imagination of the pupil in all its dramatic and emotional aspects.

1. Review the last story of *The Beginning of Man*, 4 21, not omitting the last of *a*.

2. (*a*) Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said to the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said to the serpent, Of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said to the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also to her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked. And they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day. And the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

(*b*) And Jehovah God called to the man and said, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said to the woman, What is this

## TALES OF BEGINNINGS

thou hast done? And the woman said, The serpent beguiled me, and I did eat. And Jehovah God said to the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel. To the woman he said, I will greatly multiply thy pain, and thy husband shall rule over thee. And to Adam he said, Because thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake. In toil shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return. And the man called his wife's name Eve; because she was the mother of all living. And Jehovah God made for Adam and his wife coats of skins, and clothed them.

And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flaming sword which turned every way, to keep the way of the tree of life.  
*Genesis 3.*

3. Teach the lesson in the usual way, and select title and subtitles. Make clear the instruction of Jehovah and the disobedience to it, and that the answers given are only plausible excuses which did not justify disobedience.

4. *Conclusion.* Sin began when people disobeyed what they understood to be the clear command of God.

5. *Text.* Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?

## THE BEGINNING OF SIN

6. If the story has been told freely without reading, let the chapter now be read to the class from the Bible.

7. Place in the notebooks the title and subtitles, the conclusion 4, and the text 5.

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### 4 23. THE GREAT ARK. *Genesis 6: 5-22.*

*Teacher's Aim.* Teach this famous story, or so much of it as is here given, so that it cannot be forgotten. 1 13.

1. Review the story about The Beginning of Sin. 4 22.

2. (a) Jehovah saw that the wickedness of man was great in the earth, and that the thoughts of his heart were only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground, both man and beast and creeping things and birds of the heavens; for it repenteth me that I have made them. But Noah found favor in the eyes of Jehovah. And God saw the earth, and behold it was corrupt; for all flesh had corrupted their way upon the earth.

(b) And God said to Noah, Make thee an ark of gopher wood. Rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark; and the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it. And I will bring the flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under the heaven. Everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou and thy sons and thy wife and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of

## TALES OF BEGINNINGS

the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee and for them. Thus did Noah; according to all that God commanded him, so did he.

3. Tell the story in substantially the scripture language, and have it reproduced in the same way several times. Select subtitles for each part, and a name for the whole. Keep clear the connection of events with the wickedness of men.

4. *Conclusion.* It was believed that when wickedness filled the whole earth, Jehovah had to destroy that which he had made, and make a new beginning.

5. *Text.* And Jehovah said, I will destroy man whom I have created from the face of the ground.

6. Show a picture illustrating this story, such as Tissot's Building the Ark, O., 6.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, and the picture.

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### 4 24. THE GREAT FLOOD. *Genesis 7: 1 to 8: 19.*

*Teacher's Aim.* The aim is to secure a mastery of the story, as one of the great world-stories. The moral impression which it should carry with it is, that man has always known that God hates wickedness.

1. Recall briefly the story of The Great Ark. 4 23.

2. (a) Jehovah said to Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, male and his mate; but of the beasts that are not clean by twos; also of the birds of the heavens by sevens, to keep seed alive on the face of the earth. For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according to all that Jehovah had commanded him.

## THE GREAT FLOOD

(b) And the fountains of the great deep were broken up, and the windows of heaven were opened, and the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted above the earth. And all in whose nostrils was the breath of the spirit of life, of all that was upon the dry land, died. And every living thing was destroyed that was upon the face of the ground, both man, and cattle and creeping things, and birds of the heavens. And they were destroyed from the earth; and Noah only was left, and they that were with him in the ark. And Noah opened the window of the ark and sent forth a raven and a dove, but the dove returned because there was no place for it to alight. Then another dove was sent out, and it brought back an olive leaf, and at last a dove did not return. And Noah removed the covering of the ark, and behold, the face of the ground was dried. And he went forth and all that were with him out of the ark.

3. Let each part of the story be told by the pupils after hearing it, until all have it right. Select title and subtitles in the usual way.

4. *Conclusion.* Because Noah was a righteous man, God saved him and his family for the beginning of a new race of men.

5. *Text.* By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house. *Hebrews 11:7.*

6. Show the picture by Tissot, *The Return of the Dove*, O., 7; or Doré or Oppenheim, Wilde, 347, 348.

7. Place in the notebooks the title, subtitles, conclusion 4, text 5, and the picture.

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### 4 25. THE BOW OF PROMISE. *Genesis 8:20 to 9:19.*

*Teacher's Aim.* Teach the story for the appreciation of its beauty and for permanent retention. The rainbow is still a token of God's love for those who have learned this story well.

1. Review the story of *The Great Flood*. 4 24.

## TALES OF BEGINNINGS

2. (a) When Noah went forth out of the ark he builded an altar to Jehovah, and took of the clean beasts and birds and offered a burnt offering on the altar. And Jehovah smelled the sweet savor; and he said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth. Neither will I again smite everything living as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and replenish the earth. Every moving thing that liveth shall be food for you. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

(b) And God spoke to Noah and to his sons with him, saying, I establish my covenant with you, and with your seed after you, and with every living creature that is with you, the birds, the cattle and every beast of the earth with you. Never shall all flesh be cut off any more by the waters of the flood. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. When I bring a cloud over the earth, the bow shall be seen in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature; and the waters shall no more become a flood to destroy all flesh. And God said to Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

3. The story should be told in substantially the language here used, which is the scripture language with omissions. It is far better to tell it than to read it; and the pupils will both receive it and reproduce it better when so presented. Let them select subtitles and title. Explain "covenant" (agreement), and "token" (sign or reminder).

## THE BOW OF PROMISE

4. *Conclusion.* The rainbow, which comes with the sunshine when the storm is past, is the visible reminder that the covenant of God's love crowns his hatred of sin.

5. *Text.* While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

6. After the story has been taught, the scripture passage, Genesis 8: 20 to 9: 19, may be read to the class. Picture, Wilde, 560.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, and the picture.

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### 4 26. THE GREAT TOWER. *Genesis* 11: 1-9.

*Teacher's Aim.* To teach the story as it stands so thoroughly that it will not need to be taught again, and in such a way as to make the impression that man's mighty works cannot prosper against God.

1. How do the races of men scattered over the earth come to be speaking different languages? Here is the explanation of it which the ancient Hebrews had.

2. (a) The whole earth was of one language and speech. And it came to pass as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Come, let us build a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded. *Genesis* 11: 1-5.

(b) And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there con-



## TALES OF BEGINNINGS

found their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth; and they left off building the city. Therefore was the name of it called Babel, because Jehovah did there confound the language of all the earth. And from thence did Jehovah scatter them abroad upon the face of all the earth. *Genesis* 11: 6-9.

3. Tell the story as nearly as may be in this way; but give it the freedom and vividness of an oral narrative. See that it is not merely a wonder story of a great tower, but in their minds it explained how men were scattered, and languages made different. Select subtitles and name.

4. *Conclusion.* When men made a foolish plan to live in one city with a tower up to heaven, God did a better thing for them. He made them subdue the whole earth and set up the kingdom of heaven upon it.

5. *Text.* Unto thee, O my strength, will I sing praises; For God is my high tower, the God of my mercy. *Psalms* 59: 17.

6. Show Tissot's Building the Tower of Babel, O., 8; or Doré, Wilde, 621.

7. Place in the notebooks the title, subtitles, reference, conclusion 4, text 5, and the picture.

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### 4 27. DESTRUCTION OF SODOM. *Genesis* 18: 20-33; 19: 23-29.

*Teacher's Aim.* First, to have the story mastered and its dramatic power appreciated; second, to impress God's righteous hatred of wickedness.

1. Recall the reason why Jehovah destroyed the people in the time of the flood. A similar condition arose in the Cities of the Plain; and this is the story of it.

2. (a) Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether it is as bad as the cry of it which has come to me. And Abraham drew near and pleaded for the cities, saying, Wilt thou spare the place for

## DESTRUCTION OF SODOM

fifty righteous men that are therein? Shall not the Judge of all the earth do right? Then Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare the place for their sake. Again Abraham asked Jehovah to spare the place if it should lack five of the fifty; and again if there were but forty, or thirty, or twenty, or ten. And he said, I will not destroy it for ten's sake.

(b) The angels of Jehovah came to Sodom at even, and they found the city so wicked that the only righteous people in it were Lot, Abraham's brother's son, and his wife and his two daughters. And they said to Lot, Whomsoever thou hast in the city, bring them out of the place, because the cry of them is waxed great before Jehovah; and Jehovah hath sent us to destroy it. Escape for thy life; look not behind thee neither stay thou in all the Plain; escape to the mountain lest thou be consumed. The sun was risen upon the earth when Lot came to Zoar. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire out of heaven; and he overthrew the cities. But Lot's wife looked back from behind him, and she became a pillar of salt. And Abraham got up early in the morning to the place where he had stood before Jehovah, and looked toward the Plain; and the smoke went up like the smoke of a furnace. And so God remembered Abraham, and sent Lot out when he overthrew the cities in which Lot dwelt.

3. Tell the story part by part, having each part reproduced, and subtitles chosen. Then give the story a name; and state briefly and clearly something like this conclusion.

4. *Conclusion.* Jehovah is righteous, both when he rebukes the wicked and when he saves the righteous.

5. *Text.* Shall not the Judge of all the earth do right?

6. Show Tissot's Sodom in Flames, O., 14.

7. Place in the notebooks the title, subtitles, references, conclusion 4, text 5, and the picture.

At the next period take a review of the eight "Tales of Beginnings," and see that they are all well mastered.

## TALES OF BONDAGE

### TALES OF BONDAGE

#### 4 28. PHARAOH'S HARSH ANSWER. *Exodus* 5:1-9.

*Teacher's Aim.* It is chiefly desirable that Fourth grade pupils should so master these narrative portions of the Bible, as never to forget them; this done the interpretations and applications will follow naturally and in due time.

1. Review briefly the Brother story about Moses and Aaron. 3 15.

2. (a) In the brick yards of Egypt the children of Israel were made slaves, and were kept at hard labor. Moses and Aaron came and said to Pharaoh, king of Egypt, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken to his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the wilderness, and sacrifice to Jehovah our God, lest he fall upon us with pestilence, or with sword. And the king of Egypt said to them, Wherefore do ye, Moses and Aaron, loose the people from their works? Get you to your burdens. Behold the people of the land are now many, and ye make them rest from their burdens.

(b) And the same day Pharaoh commanded the taskmasters of the people and their officers saying, Ye shall no more give the people straw to make brick, as heretofore; let them go to the fields and gather straw for themselves. And the same number of bricks, which they did make heretofore, ye shall require of them; ye shall not diminish aught thereof; for they are idle; and that is the reason they are crying out, Let us go and sacrifice to our God. Let heavier work be laid on the men, that they may be wearied by it; and let them not regard the lying words of this man Aaron.

3. Teach the story in the usual way, or one pupil may be taught beforehand to tell the story to the class, part by

## PHARAOH'S HARSH ANSWER

part, in place of the teacher; but this had better not be done often. Then the pupils will reproduce the story, and select subtitles and name.

4. *Conclusion.* The Egyptian king did not wish to lose the labor of his slaves for several days; and he knew the danger of letting them get away to consult together. Harder labor was his remedy.

5. *Text.* By faith Moses when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season. *Hebrews* 11: 24, 25.

6. Show Tissot's picture of Moses speaking to Pharaoh, O., 38; or Doré, Wilde, 382.

7. Place in the notebooks the title and subtitles, *a* and *b*, the reference, the conclusion 4, and the text 5, and a copy of the picture.

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### 4 29. BRICKS WITHOUT STRAW. *Exodus* 5: 10-21.

*Teacher's Aim.* The historical atmosphere now begins to be appreciated, and every effort should be made to make the story live as a real experience in the imagination of the pupils.

1. Review briefly the story of Pharaoh's Harsh Answer in the last lesson, in a manner which will lead up to this lesson.

2. (*a*) As soon as Moses and Aaron received the harsh answer of Pharaoh and went out from his presence, the taskmasters of the king went to the foremen and to the children of Israel, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where you can find it; for nought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Fulfill your works, your daily tasks,

## TALES OF BONDAGE

just as when there was straw. And the foremen of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and today, in making the brick as heretofore?

(b) Then the foremen of the children of Israel came to Pharaoh saying, Why dost thou deal thus with thy servants? There is no straw given us, and they say to us, Make brick. And behold thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle; therefore ye say, Let us go and sacrifice to Jehovah. Go therefore and work; for there shall no straw be given you, yet shall ye deliver the number of bricks. And the foremen of the children of Israel saw that they were in an evil case, when it was said, Ye shall not diminish aught from your bricks, your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh, and said, Jehovah look upon you and judge, because ye have made us to be abhorred in the eyes of Pharaoh and his servants, to put a sword in their hand to slay us.

3. Teach and explain the famous story of the bricks without straw in the usual way; select subtitles and name.

4. *Conclusion.* Neither Moses nor the foremen could move the king from his hardness; then the people blamed Moses for having tried.

5. *Text.* By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible. *Hebrews 11:27.*

6. Draw a map in the notebooks, showing Egypt and the northern part of the Red Sea. Write the name of this lesson, its subtitles, the reference, the conclusion 4, and the text 5.

## GOD'S PROMISE OF HELP

### 4 30. GOD'S PROMISE OF HELP. *Exodus* 5:22 to 6:9.

*Teacher's Aim.* Make familiar to every pupil the language and incidents of this story, which so mightily impressed Hebrews and Christians of all succeeding ages.

1. Review the previous lesson about the bricks without straw in such a way as to connect with and prepare for this lesson.

2. (a) Then Moses returned to Jehovah and said, Lord, wherefore hast thou dealt ill with this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all. And Jehovah said to Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

(b) Then God said to Moses, I am Jehovah; and I appeared to Abraham and Isaac and Jacob as God Almighty. But by my name, Jehovah, I was not known to them. I have also established my covenant with them to give them the land of Canaan where they sojourned. And I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments. And I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in to the land which I sware to give to Abraham, to Isaac and to Jacob; and I will give it you for a heritage; I am Jehovah. And Moses spoke so to the children of Israel; but they hearkened not to Moses for anguish of spirit, and for cruel bondage.

3. Tell the story substantially in scripture language, explaining briefly the unfamiliar phrases, and have it retold,

## TALES OF BONDAGE

selecting subtitles and name for the story. Lay emphasis on the clear assurance which Moses had that Jehovah was supporting his cause.

4. *Conclusion.* In spite of opposition from both king and people, Jehovah gives Moses a sure promise of success.

5. *Text.* I am Jehovah, and I will bring you out from under the burdens of the Egyptians. *Exodus* 6:6.

6. Show the picture of Moses speaking to the people, Tissot, O., 39.

7. Place in the notebooks the title and subtitles, reference, conclusion 4, text 5, and the picture.

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### 4 31. THE PLAGUES OF EGYPT. *Exodus* 7 to 12.

*Teacher's Aim.* The chief aim is to make every pupil familiar with this story and able to tell it. It should be so told as to emphasize God's power to enforce obedience when he chooses.

1. Rehearse the previous lesson so as to connect it with this and prepare the mind for it.

2. (a) After the request of Moses and Aaron had been refused by the king, and the tasks had been made heavier on the children of Israel, Jehovah said to Moses, Pharaoh's heart is stubborn; he refuseth to let the people go. Get thee to Pharaoh in the morning; lo, he goeth out to the river; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say to him, Jehovah, the God of the Hebrews hath sent me to thee saying, Let my people go, that they may worship in the wilderness. Hitherto thou hast not hearkened. In this shalt thou know that I am Jehovah. And Moses and Aaron did as Jehovah commanded. And Moses lifted up the rod and struck the water of the rivers, in the sight of Pharaoh and his servants. And all the waters were turned to blood; and the fish died; and the

## THE PLAGUES OF EGYPT

river became foul; and the Egyptians could not drink from the river; and the blood was throughout the land of Egypt. And Pharaoh turned and went into his house, neither did he lay even this to heart.

(b) When the king still refused to let the children of Israel go to worship Jehovah in the wilderness, Moses brought other plagues upon Egypt, ten in all. There was a plague of frogs, and a plague of lice, of flies, of cattle disease, of boils, of hail, of locusts, and of thick darkness. Sometimes the king would promise to let them go; but when the plague passed away, he would break his promise and harden his heart again. But the last of the ten plagues was the death of the first-born son in every Egyptian's house, beginning with the king's son. When this came, Pharaoh drove all the children of Israel away quickly out of Egypt.

3. Tell each part and have it reproduced and named. If there is time give some details of the several plagues. Those who read best may be able to read the story in the Bible at home, *Exodus* 7 to 12, but do not require it from the class. The picture of Moses and Aaron before Pharaoh in **3** 15 may be looked at. The passover story will come up in the Sixth grade, and so need not be touched upon here.

4. *Conclusion.* Jehovah stood by his servant Moses in the great struggle with Pharaoh, and compelled him to obey.

5. *Text.* Jehovah spake unto Moses saying, I am Jehovah; speak thou unto Pharaoh king of Egypt all that I speak unto thee. *Exodus* 6:29.

6. Show Tissot's picture, Pharaoh and his Dead Son, O., 44.

7. Choose a name for this story, and place it in the notebooks with the subtitles, reference, conclusion 4, text 5, and the picture.

If there is not going to be time to review this year's work, as well as that of former years, it is better not to take up the last stories, but give the time to reviews.



## WILDERNESS TALES

## WILDERNESS TALES

### 4 32. THE QUAILS. *Numbers 11.*

*Teacher's Aim.* The aim shall be to fix the story in the memory, and to impress the pupils with the conclusion (4).

1. Review briefly the "Tales of Bondage."

2. (a) For a long time the children of Israel had eaten only the one kind of food which God had given them in the desert. They were no longer thankful for it; but they wept and said, Who shall give us flesh to eat? We remember the fish which it cost nothing to eat in Egypt. We had cucumbers, and melons, and onions, but now our soul is dried away, and there is nothing at all save this manna to look upon.

Moses was angry at their murmurings, and complained bitterly to Jehovah, for he thought the whole burden of finding food for the multitude had fallen upon himself alone. (Compare 3 35). But Jehovah promised to give them all the meat they could eat for a whole month, until they should become sick of it, because they were saying, Why came we forth out of Egypt?

(b) Moses told Jehovah it would be impossible, because his people were so many. But Jehovah answered, Has my arm grown short? You shall soon see whether my word to you shall come to pass or not.

And there went forth a wind from Jehovah and brought quails from the sea, and let them fall by the camp. The quails were so tired from flying across the gulf of Suez, that they were flying only a yard from the ground, and men could easily take them with their hands. For miles along the shore the people were gathering them during two days, and spreading them out in the sun to dry. But they were hungry for meat, and they soon ate too much, and did not chew it properly. So it made them sick; and many of the greedy ones died from the plague.

3. Draw or show a map of Sinai peninsula with the two arms of the Red Sea, and the line of march down the east

## THE QUAILS

side of the Gulf of Suez. Show how the west wind brought the quails across the gulf from Egypt.

4. *Conclusion.* The people cared more for a full stomach than for freedom and a country of their own; and their gluttony destroyed them. Read *Proverbs* 23:19-21.

5. Have the class work out a good title for this story, and write it in the notebooks together with the subtitles of *a* and *b*, the reference, the conclusion 4, the map, and any other matter desired, such as a picture of some quails, if it can be found.

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### 4 33. THE WANDERING. *Numbers* 13:30 to 14:45.

*Teacher's Aim.* The aim is to fix strongly this story of the people's lack of confidence in God and their leaders, and the result of their cowardice.

1. Recall the way God provided meat for the children of Israel when they were ready to rebel against their leader, Moses, on account of food.

Do not use the story of the spies here, as it is a lesson by itself (6 41), except the part in 13:30 ff. Omit other details not necessary for these two units. Have each part of the story given back correctly, and the parts fairly named, before going on.

2 (a) When the children of Israel thought they were nearing the end of their journey, they sent spies into the land of Canaan to explore the country. When they came back, two of them, Caleb and Joshua, said, Let us go up at once and possess it; for we are able to overcome it. But more of them brought back an evil report of the land. It is a land which eats up its inhabitants. We saw men of great stature, and we looked like grasshoppers beside them. And the people wept, and murmured against Moses and Aaron, and said, Would that we had died in Egypt. Why has Jehovah brought us here to die by the sword, and our wives and children with us? Let us choose another captain and go back to Egypt.

## WILDERNESS TALES

(b) And Jehovah said, How long will this people despise me? How long will they not believe in me, for all the signs which I have wrought among them? I will smite them with pestilence, and not give them the promised land. But Moses prayed for them, and they were spared. And Jehovah said, I have pardoned them, but because all those men that have seen my glory and my signs have tried me and have not hearkened to my voice, surely they shall not see the land which I promised to their fathers. Tomorrow turn ye and get you into the wilderness by the way of the Red Sea. Your children shall be wanderers in the wilderness forty years, until your dead bodies shall be consumed in the wilderness.

Only those who were children when they left Egypt lived through all the wandering; and they were old men and women when they reached the end of their wandering.

3. *Conclusion.* If God's people are willing to trust him and go ahead, he will carry them through. If not, they only prolong their failures and misfortunes.

Read *Numbers* 13: 18, noticing each point.

4. If there is time, tell the story of the lions in Christian's way, which turned out to be chained, from Bunyan's *Pilgrim's Progress*.

5. The lesson might be applied to getting an education. God helps those who have courage and faith.

6. Place in the notebooks the reference, the title and subtitles which have been chosen, the conclusion 3, and a simple map showing the wilderness of Sinai and the part of Canaan toward Hebron, where they would have entered if they had not lost their courage.

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### 4 34. KORAH'S REBELLION. *Numbers* 16.

1. Moses had been the means of saving the lives of the people when they had murmured against him, in the last lesson. He had obtained meat when they had rejected the manna, in the lesson before the last.

## KORAH'S REBELLION

2. (a) Now, Korah and three other leaders banded themselves together with 250 attendants in the tabernacle, against Moses and Aaron. They said, You take too much upon you to rule the people, and lift yourselves above them, for they are all as good as you, and Jehovah is their ruler.

When Moses heard it he said to Korah, In the morning God will show you whom he will have near him for his leaders. Do you think it is not enough for you to be attendants; and do you also want to be made priests? Bring censers with burning incense with you tomorrow.

(b) When they all stood before the tent, Jehovah said to Moses and Aaron, Separate yourselves from those men, for I will destroy them. Moses pleaded for them, but he could not save them. Then he warned the people to keep away from the three leaders, saying, If these men die a natural death, Jehovah has not chosen me; but if the ground swallows them up, you shall understand that they are the enemies of God. And it came to pass as he made an end of speaking all these words, that the ground clove asunder that was under them; and the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained to Korah, and all their goods.

3. The teacher will tell this story, one part at a time, and have it given back by different pupils. Have them frame a proper title for each part. Let the pupils work out a title for the lesson as a whole.

4. *Conclusion.* Korah and his companions were destroyed because they were not loyal to the leaders whom God had put over them.

5. What feeling in Korah and his men caused the rebellion? What was the greatest trouble Moses met in leading Israel through the wilderness? What was his greatest help?

6. The notebooks should contain the reference, the title and the subtitles *a* and *b*, and the conclusion 4. They may also contain a picture of the censer, if one can be found. If there is further time, it should be used in reviewing the Wilderness Tales numbers 1 and 2.

## WILDERNESS TALES

### 4 35. SIHON. *Numbers 21:21 to 22:1.*

1. The desert is no man's land, but when Israel came near the end of their journey the wilderness was not so wild. People lived there and owned land and built cities. How would they like to have a great horde of people pass through their country?

2. (a) Sihon king of the Amorites lived in Heshbon, and the land east of the Dead Sea belonged to him. The children of Israel sent to him saying, Let us pass through your land. We will not turn to the right hand or to the left. We will pay money for food and water. The kings of Moab and Edom have let us pass; and we ask you to do the same. We are going to the country which God has given us; and we want nothing but permission to pass through.

(b) But Sihon would not let them pass by him; and Jehovah said to Israel, Behold, I have begun to deliver Sihon and his land before thee; begin to take possession, that thou mayest inherit his land.

And Sihon gathered his people together and went out against Israel into the wilderness. And he came to Jahaz and fought against Israel; and Israel smote him with the edge of the sword, and possessed his land from the river Arnon to the Jabbok. And Israel took all the cities of the Amorites and dwelt in them.

3. Draw a simple map of the Dead Sea and the rivers Jordan, Jabbok and Arnon enclosing the country of the Amorites. As the parts of the story are reproduced, have them named; and then make a title for the whole story.

4. *Conclusion.* If Sihon had been friendly, Israel would have passed on without doing him any harm. But he was unfriendly, and so Israel had to fight for a way to the land which God had given them, and win it from their enemies.

5. What kind of difficulties did Israel meet with in the wilderness? How were they enabled to overcome them? Recall the three preceding Wilderness Tales.

6. Place in the notebooks the reference, the title and subtitles *a* and *b*, the conclusion 4, and the map 3.

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**4 36. THE ZELOPHEHAD GIRLS.** *Numbers 27:1-11; Joshua 17:3, 4.*

1. Some of the tribes of Israel were to have their homes across the Jordan to the westward; but the tribe of Manasseh and some others were to remain on the land just taken from the Amorites. And so the land was given out to the men of those tribes.

2. (*a*) In the tribe of Manasseh there were five sisters, daughters of Zelophehad. Their father had died, and the girls had no brother. So according to the custom they would get no home in the new country, because there was no man in the family to own the land; for it was supposed that only a man could own land.

(*b*) The girls came to Moses and explained their trouble, and asked for the portion of land which would have belonged to their father if he had lived. And Moses brought their case before Jehovah, and the answer was that, The daughters of Zelophehad speak right. Thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass to them. On account of this there was a new law made to allow daughters to inherit their father's estate, if there were no sons to do so. And when the land of Canaan was actually divided by Joshua, the daughters of Zelophehad received their portion with the rest.

3. Draw a map of the rivers Jabbok and the upper Jordan with its lakes, and show the tribe of Manasseh, east of the upper Jordan. After the story is reproduced correctly it should be named and the subtitles also framed by members of the class.

## TALES OF THE JUDGES

4. *Conclusion.* A new country makes new customs. Women were then beginning to have some of the same rights as men. In our time women can own land, and there is a high respect for them, which formerly was not so common.

5. Place in the notebooks the reference, the title and subtitles of the story and the conclusion 4, together with the map 3.

Take a period for the review of the four "Tales of Bondage," and the five "Wilderness Tales."

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## TALES OF THE JUDGES

### 4 37. GIDEON'S THREE HUNDRED. *Judges 7:1-8.*

*Teacher's Aim.* The chief aim in this series, as in most of those already taught, is to have the details of the story mastered by frequent and careful repetition and by stimulating the wonder and enthusiasm of the pupils.

1. Recall the story of Gideon's Fleece. 3 40.

2. (a) Gideon knew by the sign of the fleece that God would save Israel out of the hands of Midian. So Gideon with a great army encamped in mount Gilead, by a spring just opposite the camp of Midian. But Jehovah said to Gideon, The people that are with thee are too many for me to give the Midianites into their hand. Israel will be proud and say, Our own hands saved us. Now say to all the people, Whosoever is fearful and trembling, let him return and depart out of mount Gilead. And twenty-two thousand went away, and ten thousand remained.

(b) But Jehovah said to Gideon, The people are yet too many; bring them down to the water, and I will try them for thee there. Every one that lappeth the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number that lapped, putting their hand to their

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mouths, was three hundred men; but all the rest bowed down upon their knees to drink water. And Jehovah said to Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into your hand. Let all the other people go to their own places.

3. Tell the parts separately; have them reproduced by the pupils until all know the story; select subtitles for each part, and a name for the story.

4. *Conclusion.* A few soldiers who were neither careless nor afraid were more useful to God than a great army of cowards.

5. *Text.* By the three hundred men that lapped will I save you.

6. Show Tissot's picture of Gideon Choosing his Three Hundred, O., 66.

7. Place in the notebooks the name, subtitles, reference, conclusion, text, and picture.

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### 4 38. THE CONQUEST OF MIDIAN. *Judges 7:9-23.*

1. Recall briefly the stories of the Fleece, 3 40, and of the Three Hundred, 4 37.

2. (a) On the night after Gideon chose his three hundred, Jehovah said to Gideon, If thou art afraid, go with thy servant down to the camp of Midian and hear what they are saying, and thy hands shall be strengthened. So he crept down to the edge of the great camp; and there was a man telling a dream to his fellow, and he said, A cake of barley bread tumbled into the camp of Midian and struck it so that it fell, and turned it upside down so that the tent lay flat. And his fellow said, This is nothing else but the sword of Gideon. Into his hand hath God delivered Midian and all the host. And when Gideon heard this he returned into the camp of Israel and said, Arise, for Jehovah hath delivered into your hand the host of Midian. And he divided the three hundred into three companies, and he put



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into the hands of all of them trumpets, and empty pitchers and torches within the pitchers. And he said, Look on me, and do as I do.

(b) So about midnight, Gideon with his three hundred came to the edge of the camp, when they had but newly set the watch. And the three companies blew the trumpets, and smashed in pieces the pitchers, and waved the torches and cried, The sword of Jehovah and of Gideon. They surrounded the camp of the Midianites, and ran and shouted and put them to flight. And as they blew the three hundred trumpets, Jehovah set every man's sword against his fellow, and against all the host. And the host of Midian fled out of the country. And Gideon sent messengers throughout all the hill country of Ephraim saying, Come down and take possession of the land and of the river Jordan.

3. Tell the parts of the story as dramatically as possible. Have it reproduced vividly and accurately. Choose names for the parts and also for the whole.

4. *Conclusion.* Though the Midianite host was great it could be broken with a barley cake when Jehovah fought against it.

5. *Text.* The sword of Jehovah and of Gideon.

6. Make a map showing the Jordan river, Gilead and Ephraim. Show Doré's picture, Wilde, 412.

7. Place in the notebooks the name and subtitles, reference, conclusion, text, the picture, and the map.

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### 4 39. JOTHAM'S FABLE. *Judges 9:1-21.*

1. Review briefly the stories of Gideon (2 27, 28; 3 40; 4 2, 37, 38).

2. (a) The men of Israel said to Gideon, Rule over us, thou and thy son, and thy son's son also. But Gideon said, I will not rule over you, neither shall my son rule over you. Jehovah shall rule over you. And not long after, Gideon died; but he left more than seventy sons; and one of them, Abimelech, wanted to be king. He feared the other sons of

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Gideon, because they had as good right as himself to be king. So he made a plot with some friends and had them all killed at one time, so that no one could prevent him from being king. And then his friends went and made Abimelech king.

(b) But Jotham, the youngest son of Gideon, hid when his brothers were killed, and so he escaped. Afterward he came out upon mount Gerizim, and lifted up his voice and cried to the men who had made Abimelech king, The trees went to anoint a king over them. And they said to the olive-tree, Reign thou over us. But the olive-tree said, Should I leave my fatness, which God and man honor in me, and go to rule over the trees? And they said to the fig-tree, Come thou and reign over us. But the fig-tree said, Should I leave my sweetness and my good fruit, and go to rule over the trees? And when all the goodly trees and vines had refused, they said to the bramble, Come thou and reign over us. And the bramble said, If in truth ye anoint me king, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. And Jotham said, If you have dealt truly and uprightly with my father's house this day, then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire also come out from Abimelech and devour you; and let the fire that devours you also devour him. And Jotham ran away and fled and went to Beer, and dwelt there for fear of Abimelech.

3. Tell the two parts of the story separately, and have them reproduced and named, and choose a title for the whole story. Explain what a fable is, and if there is time have one of Aesop's fables told in class to compare with Jotham's fable.

4. *Conclusion.* Gideon was a great leader of Israel, but he said Jehovah should rule. His son was the poorest of leaders, a mere bramble, but he was determined to become king.

## TALES OF THE JUDGES

5. *Text.* If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

(Point out the absurdity of a thorn bush calling the great cedars to come under its little branches; and the wickedness of starting a fire in a bramble to burn the cedars when they will not come.)

6. Place in the notebooks the title and subtitles, reference, conclusion, and text.

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### 4 40. JEPHTHA'S DAUGHTER. *Judges 11: 29-40.*

1. Review briefly the story of Edom, 3 17.

2. (a) Jephtha the Gileadite was a great leader; but his brothers did not like him, and drove him away. When the Ammonites made war on Israel, the elders of Gilead went to Jephtha and said to him, Come and be our chief. And he said, Did not ye hate me, and drive me out of my father's house? And why are ye come to me now when ye are in distress? But they said, We are turned again to thee now, that thou mayest go with us, and fight with the children of Ammon. And thou shalt be our head over all the inhabitants of Gilead. Jehovah shall be our witness. Surely according to thy word, so shall we do. Then Jephtha went with the elders of Gilead, and the people made him head and chief over them. And he served Jehovah from that time forth.

(b) Then the spirit of Jehovah came upon Jephtha, and he vowed a vow to Jehovah, and said, If thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace, it shall be Jehovah's, and I will offer it up for a burnt offering. So Jephtha passed over to Ammon to fight against them; and Jehovah delivered them into his hand; and they were subdued before the children of Israel. And Jephtha came to

## JEPHTHA'S DAUGHTER

his house; and his daughter came out to meet him with timbrels and with dances; and she was his only child. And when he saw her he rent his garments, and said, Alas, my daughter! Thou hast brought me very low. For I have opened my mouth to Jehovah, and I cannot go back. And she said, My father, do unto me according to that which thou hast said; for Jehovah hath taken vengeance for thee on thine enemies. And he did with her according to his vow which he had vowed. And it became a custom in Israel, that the daughters of Israel went yearly to celebrate the memory of the daughter of Jephtha four days in the year.

3. Tell the story in parts; have them reproduced and named; and also name the whole.

4. *Conclusion.* Jephtha made a rash vow; but he kept it, because he and his daughter were both faithful to Jehovah.

5. *Text.* My father, thou hast opened thy mouth to Jehovah; do according to that which hath proceeded out of thy mouth.

6. Show Tissot's picture of Jephtha, O., 68.

7. Place in the notebooks the title and subtitles, reference, conclusion, text, and picture.

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### 4 41. THE TONGUE TEST. *Judges 12:1-6.*

1. Review briefly the last lesson, especially as to how Jephtha became leader in Gilead east of the Jordan. On the map in lesson 4 38, note where Gilead and Midian lie.

2. (a) When Jephtha had conquered Ammon he hoped to live in peace in Gilead. But in the days of the Judges men loved to fight even when there was but little cause for it. On the other side of the Jordan to the westward in Ephraim lived other mighty men of Israel, who were jealous of Jephtha's growing power. So they crossed the Jordan to Gilead and said, Why did you fight Ammon and not invite us to go with you? We will burn your houses

## TALES OF THE JUDGES

over your heads. And Jephtha said, When I and my people were at great strife with Ammon, and I called you, ye did not save us. And so this time I took my life in my hand and went against them, and Jehovah delivered them into my hand. Why then have you come up today to fight against me?

(b) Then Jephtha gathered the men of Gilead, and fought with Ephraim, and smote them. And they took the fords of the Jordan against the Ephraimites. And when the fugitives of Ephraim who were scattered in Gilead came to cross back to their own land, and said, Let me go over; the men of Gilead said, Art thou an Ephraimite? If he said, Nay, then said they to him, Say now, Shibboleth; and he said, Sibboleth; for he could not pronounce it right. Then they laid hold on him and slew him at the fords of the Jordan, for they knew by the tongue test that he was an Ephraimite.

3. Tell the story part by part, having each part reproduced several times by the pupils. Have names chosen for each part, and after a complete telling of the story, give it a name. Compare this with the strange speech by which we are able to tell from what country a foreigner comes.

4. *Conclusion.* As the men of Gilead knew a friend or a foe by his speech, so are all people known by their manner of speech.

5. *Text.* Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer. *Psalms* 19: 14.

6. Place in the notebooks the title and subtitles, the reference, conclusion, and text. If the map in 4 §8 is not good, have one made here to illustrate this lesson. A day should be taken to review the group of Tales of the Judges; and if there is time several days should be taken for a more extensive review not only of this year's work, but of former years' also.

## FIFTH GRADE

### TALES OF KINGS AND PROPHETS

#### 5 1. NATHAN'S PARABLE. 2 *Samuel* 12:1-15.

*Teacher's Aim.* The general aim must be to make the scripture names and phrases, as well as the story, familiar to every pupil, not only by hearing, but by themselves repeating them. The story should also be so presented as to produce a powerful moral impression and a true moral judgment without explanations and exhortations.

1. What stories about David were taught in the Third and Fourth grades? (3 21; 4 3 to 4 7.)

2. (a) After the death of Saul, David was king of Israel, and lived in Jerusalem. His general was Joab, and the army was at war with the Ammonites. One of his best soldiers was Uriah the Hittite. King David wanted Bathsheba, the wife of Uriah, for himself; but so long as the soldier lived he could not have her. So he ordered Joab to put Uriah in the forefront of the battle, where he would be sure to be killed. In a few days Joab sent a messenger to the king saying, The enemy prevailed against us. And the shooters shot at thy servants from off the wall. And some of thy servants are dead; and thy servant Uriah the Hittite is dead also. Then David said, Let not this thing displease thee, for the sword devoureth one as well as another. Make thy battle stronger against the city, and overthrow it. But the thing that David had done displeased Jehovah. 2 *Samuel* 11:14-27.

(b) And Jehovah sent the prophet Nathan to David, And he came to him and said, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with

## TALES OF KINGS AND PROPHETS

his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was to him as a daughter. And there came a traveler to the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come to him, but took the poor man's lamb, and dressed it for the man that was come to him. *2 Samuel* 12:1-4.

(c) David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith Jehovah the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? Thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah also hath put away thy sin; thou shalt not die; but because this deed has given great occasion to the enemies of Jehovah to blaspheme, thy child shall surely die. And Nathan went away to his house. *2 Samuel* 12:5-15.

3. Tell one part of the story as vividly and accurately as may be. Have it told by members of the class until it is well known by all, and then select a subtitle for the part. Treat each of the three parts in the same way. Then have the whole story told, and a name chosen for it. Picture, Wilde, 483.

4. *Text.* Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. *Exodus* 20:17.

5. *Conclusion.* David did a great wrong, and had to suffer for it; but when the prophet rebuked him for it he confessed and was sorry.

## NATHAN'S PARABLE

6. A notebook should be kept in this grade. Probably the best way is to include the title of the series, the analysis of the story, namely, the title and subtitles, reference, text, and conclusion.

For home work read the twelfth chapter of 2 *Samuel*, and tell this story.

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### 5 2. SHIMEI'S RAILING AND CONFESSION. 2 *Samuel* 16:5-14; 19:16-23; 1 *Kings* 2:36 ff.

*Teacher's Aim.* The general aim is the same as in the last lesson. The moral impression which the story should create is of a man who is great enough to ignore petty abuse and see that such things have to be met with in life, but if they are let alone they will right themselves in time.

1. Recall briefly the story of David in the last lesson.

2. (a) When David was old, his son Absalom made a secret plot to get himself made king. David loved Absalom, and when he heard of it, he said to his servants who were with him in Jerusalem, Arise, and let us flee; for else none of us shall escape from Absalom. And all the country wept with a loud voice. And the king and the people passed over toward the way of the wilderness. And behold, there came out thence a man of the family of Saul, whose name was Shimei. And he cast stones at David and at the servants and people who were with him. And he railed at the king, saying, Begone, begone, thou man of blood, and base fellow. Jehovah hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned. And Jehovah hath delivered the kingdom into the hand of Absalom thy son. 2 *Samuel* 15:14; 16:5-8.

(b) Then said Abishai, Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head. But the king said, If he curseth because Jehovah hath said to him, Curse David, who then shall say, Wherefore hast thou done so? And David said, Behold, my own son is seeking my life. How much more may this



## TALES OF KINGS AND PROPHETS

Benjamite now do it? Let him alone, and let him curse, for Jehovah hath bidden him. So David and his men went by the road. And Shimei went along on the hillside over against him, and railed as he went, and threw stones and dust at him, until the king and the people became weary, and stopped to refresh themselves. *2 Samuel 16:9-14.*

(c) David and his people crossed the Jordan that night, and before Absalom tried to follow him, David had gathered an army of seasoned soldiers in the wilderness. When at last the army of Absalom arrived they were cut to pieces in the forest. Absalom was slain, and David returned toward Jerusalem by the same way he had gone out; and was welcomed back by the men of Judah. Among them came Shimei to meet the king, and there were a thousand men of Benjamin with him, besides many servants of the house of Saul. And Shimei crossed over Jordan to meet the king, and fell down before him and said, Let not my lord impute iniquity to me, neither do thou remember that which thy servant did perversely the day that my lord the king went out from Jerusalem, for thy servant doth know that I have sinned. Therefore, behold, I am come this day, the first of all my tribe to meet my lord the king. And the king's servant said, Shall not Shimei be put to death, because he cursed Jehovah's anointed? But David said, No man shall be put to death in Israel this day. I am this day king over Israel. And to Shimei he said, Thou shalt not die.

3. Tell the story clearly and vividly without reading. Have the parts reproduced and named. When the whole story is told, have the pupils select a suitable title.

4. *Text.* Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. *Ephesians 4:32.*

5. *Conclusion.* David remembered his own sin, and was willing to forgive a man who abused him, because he believed it was God's punishment.

6. The notebooks should contain the title and three subtitles of the story, the text, and the conclusion.

## SHIMEI'S RAILING AND CONFESSION

For home work read 2 *Samuel* 15; 16:1-20; 17:15-29; 18; 19:1-23, tell this story, and start a complete review of the earlier grades from the First to the Fourth.

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### 5 3. SOLOMON'S WISE JUDGMENT. 1 *Kings* 3:16-28.

*Teacher's Aim.* Teach the story as a well-known incident which every one should know, and impress the pupils with Solomon's need of wisdom and the fact that God gave him wisdom when he really desired it.

1. Recall the story of Shimei in the last lesson.

2. (a) When Solomon the son of David was king in Jerusalem in place of his father, he made Shimei build a house in Jerusalem, and forbade him ever to leave the city, because he had abused King David his father. After three years Shimei went away from Jerusalem, without permission, to bring back two runaway servants from Gath. When Solomon heard of this disobedience he ordered him to be slain. In this possibly Solomon was not as wise as his father had been; but the young king was obliged to judge many things and act with what wisdom he had. And Solomon loved Jehovah and walked in the statutes of his father David; and when he was permitted to ask God for the one thing which he desired most, he asked for wisdom, that he might rightly decide all the troublesome cases which arose among the people; and Jehovah granted his request. 1 *Kings* 2:36-46.

(b) One of these troublesome cases was a dispute between two women about a child. These women lived and slept in the same room, and each had an infant son only a few days old. One of them said to the king, This woman's child died in the night, because she lay upon it. And she arose at midnight, and took my son from beside me while I slept, and laid her dead child in my bosom. And when I arose to feed my child, behold, it was dead. But when I looked at it in the morning, it was not my son. And the

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other woman said, Nay; but the living is my son, and the dead is thy son. And the first woman said, No; but the dead is thy son and the living is my son. Thus they spoke before the king. 1 *Kings* 3:16-22.

(c) Then said the king, The one saith, This is my son that liveth, and thy son is dead. And the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one and half to the other. Then said the woman whose the living child was unto the king, for her heart yearned over her son, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king said, Give her the living child, and in no wise slay it; she is the mother of the child. And all Israel heard of the judgment which the king judged; and they feared the king; for they saw that the wisdom of God was in him, to do justice. 1 *Kings* 3:23-28.

3. Let the parts of the story be told and retold in the usual way; and let the subtitles and name be chosen. It is not desirable to branch out from the material here given, and add other historical or religious matter. As much is given here as can be used to advantage, and the effect of more will be to diminish the impression. Picture, Wilde, 464, 628.

4. *Conclusion.* King Solomon needed wisdom to rule Israel, and when he asked God for it, it was given him, and the people believed in him.

5. *Text.* If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. *James* 1:5.

6. Place in the notebooks the title and subtitles of the story, the reference, conclusion and the text.

For home work read 1 *Kings* 2:36 to 3.28, tell this story, and continue the cumulative review of the early grades.

## THE RICHES OF SOLOMON

### 5 4. THE RICHES OF SOLOMON. 1 Kings 7:1-12; 10:11-22.

*Teacher's Aim.* Make the pupils familiar in some detail with the magnificence of Solomon, but also show them that his wisdom was far more important than his wealth.

1. In the last lesson we saw how King Solomon became famous for his wisdom. He was also famous for his wealth.

2. (a) King Solomon made a navy of ships on the shore of the Red Sea, in the land of Edom. And he got sailors for this navy from Hiram king of Tyre, shipmen that had knowledge of the sea, who worked with his own men on the ships. And they sailed to Ophir, and fetched from there great quantities of gold for King Solomon. His ships also brought silver and ivory and apes and peacocks. The treasures for the beautifying of Solomon's capital came from lands so far distant that in those days it took three years to make a single voyage and return.

(b) Solomon built a great house for himself. The foundation was of costly stones twelve or fifteen feet in length, hewn according to measure. The house was a hundred and fifty feet in length and seventy-five in breadth. There were cedar beams and cedar floors and rows upon rows of cedar pillars all brought from the forests of Lebanon. There was a porch of judgment where the king sat to hear cases brought for his decision; there was his own private residence, and another for the queen. All these were finished with staircases and railings made of rich alnum wood brought over seas in his ships. And more splendid by far than this house of the forest of Lebanon was Solomon's temple built in Jerusalem, for public worship, out of his great wealth.

(c) Every year there came into the treasury of Solomon an amount of gold which almost passes belief. The traffic of the merchants and the voyages of the traders and the tribute of many kings brought loads of gold. Visiting kings and queens and princes brought him presents of fabulous value. The greatest of these was brought by the queen of

## TALES OF KINGS AND PROPHETS

Sheba. She gave the king a hundred and twenty talents of gold, and spices a great store, and precious stones. He made two hundred small shields and three hundred large ones, each containing three pounds of beaten gold, for the decoration of his house. He had a throne of ivory overlaid with the finest of gold, and with carved lions on either side; and there were twelve carved lions guarding the six steps in front. All king Solomon's drinking vessels, and all the dishes in his house, were of gold. None were of silver; it was accounted as nothing in the days of Solomon.

3. The parts of the description of Solomon's wealth should be told and reproduced in the same manner as the stories, and the analysis also made with a title and three subtitles. Few explanations are needed. A talent of gold was something over \$1,500; but gold was mostly owned by kings, and not by common people. Pictures, Wilde, 619, 588.

4. *Conclusion.* Part of the greatness of King Solomon consisted in the barbaric splendor of wealth, which was of no use except to make the world wonder.

5. *Text.* What must we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. *John* 6: 28, 29.

6. Make a small outline map of King Solomon's dominion, between the Nile and the Euphrates rivers, and between the Mediterranean and Red seas. Generally the map work had better be done at home. Maps may be found in the back of some Bibles, from which the drawings can be made.

7. Place in the notebooks the title and subtitles, reference, conclusion, text, and the map.

For home work read 1 *Kings* 5; 6; 7; 9; 10; and tell this story, as well as the three earlier ones of this grade.

## DECEIVING A PROPHET

### 5 5. DECEIVING A PROPHET. 1 *Kings* 13.

*Teacher's Aim.* Have the story mastered, as a picture of the troubles of early prophets, and the necessity then as now of careful judgment as to what the word of Jehovah is.

1. Recall the three kings who reigned over all Israel—Saul, David, and Solomon.

2. (a) When Solomon died, his kingdom was divided. Jeroboam was made king of Israel in Ephraim, but he was not king in Judah. And behold, there came a man of God out of Judah by order of Jehovah; and he came to Bethel where Jeroboam was standing by the altar to burn incense. And he cried against the altar, because Jehovah did not approve of a king not of the house of David, nor an altar at Bethel and not at Jerusalem. And he said, O altar, altar, thus saith Jehovah, A son of the house of David shall sacrifice upon thee the priests that burn incense upon thee. And when Jeroboam put forth his hand toward the prophet saying, Lay hold on him, his hand dried up so that he could not draw it back again. And the king said to the man of God, entreat now the favor of Jehovah, and pray for me, that my hand may be restored. And he did so, and the king's hand was restored as it was before. And the king said, Come home with me and refresh thyself, and I will give thee a reward. But the prophet said, Jehovah hath forbidden it. And he went away.

(b) Now there dwelt an old prophet in Bethel, and his son told him what the man of God had done. And the old prophet went after the man of God, and found him, and said, Come home with me and eat bread. But he answered, The word of Jehovah to me was, Thou shalt eat no bread nor drink water there. But the old prophet said, I also am a prophet, as thou art; and an angel spoke to me by the word of Jehovah, saying, Bring him back with thee into the house, that he may eat bread and drink water. But he lied to him. So the man of God believed him and went back

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with him, and ate bread in his house, and drank water.  
1 *Kings* 13: 1-19.

(c) And as they sat at meat, Jehovah spoke through the old prophet to the man of God from Judah, saying, Thou hast been disobedient to the mouth of Jehovah, and hast come back and eaten bread and drank water in the place of which he said, eat no bread and drink no water. Thy body shall not come into the sepulchre of thy fathers. And when he was gone, a lion met him in the way and slew him. And men passed by and saw the body, and told it in the city, where the old prophet dwelt. And he said, It is the man of God who was disobedient to the mouth of Jehovah. Therefore hath Jehovah delivered him to the lion, which hath torn him and slain him. And he went and found the body of the man of God, and took it up and brought it back and buried it in his own grave. And he mourned over him as a brother. And he said to his sons, When I am dead, then bury me in the sepulchre with the man of God. Lay my bones beside his bones; for the saying which he cried against the altar at Bethel.

3. Let this tale of ancient prophets be taught in the usual way, reproducing the parts and naming them.

4. *Text.* It was said to me by the word of Jehovah, Thou shalt eat no bread nor drink water there.

5. *Conclusion.* The man of God from Judah was hungry, and too easily believed what a man told him against the word which God had spoken to his own soul.

6. At home make a small map showing Judah with its capital, Jerusalem, and Ephraim and the town of Bethel.

7. Place in the notebooks the title and subtitles, of the lesson, the reference, text, conclusion, and the map.

For further home work read 1 *Kings* 13, rehearse this story, and continue the cumulative review from the point where it was last left.

## ELIJAH AT ZAREPHATH

### 5 6. ELIJAH AT ZAREPHATH. 1 *Kings* 17.

*Teacher's Aim.* Make the story a permanent possession of the pupils; and show how Jehovah cared for his prophet and for this widow of another race from the Hebrews.

1. Recall briefly the story of the ravens feeding Elijah (1 *Kings* 17:1-7; 1 14); or if that story is not known to the class it may be made the first unit of this story.

2. (a) In the great drought, Elijah the Tishbite was hiding by a brook in Gilead. When the brook went dry, the word of Jehovah came to him saying, Arise, get thee to Zarephath in Sidon, and dwell there. Behold, I have commanded a widow there to sustain thee. So he arose and went, and when he came to the gate of the city, a widow was there gathering sticks. And he called to her, Fetch me, I pray thee, a little water, that I may drink. And as she was going to fetch it, he called to her and said, Bring me a morsel of bread in thy hand. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in a jar, and a little oil in the cruse. And I am gathering a few sticks to prepare it for me and my son, that we may eat and die. And Elijah said, Fear not; go and do as thou hast said; but make me a little cake thereof first, and bring it forth to me, and afterward make for thee and for thy son. For thus saith Jehovah the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah. 1 *Kings* 17: 8-16.

(b) And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said to Elijah, What have I to do with thee, O thou man of God? Thou art come to me to bring my sin



## TALES OF KINGS AND PROPHETS

to remembrance, and to slay my son! And he said to her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried to Jehovah and said, O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried to Jehovah, and said, O Jehovah my God, I pray thee, let this child's soul come into him again. And Jehovah hearkened to the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child and brought him down out of the chamber into the house, and delivered him to his mother; and Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth. 1 *Kings* 17:17-24.

3. After a unit has been clearly told by the teacher, have it reproduced by the pupils until it is well known to all. Name the part, and finally name the whole story.

4. *Text.* The woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth.

5. *Conclusion.* Elijah the prophet was cared for in the famine by Jehovah, who also provided for the widow and orphan of strangers.

6. Make a small outline map showing Gilead and Sidon. Picture, Wilde, 660.

7. Place in the notebooks the title and subtitles, the text, conclusion, and map.

Read 1 *Kings* 17 at home, and tell this story.

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### 5 7. NAAMAN THE LEPER. 2 *Kings* 5.

*Teacher's Aim.* This story is to be mastered by every member of the class, and remembered for its own sake. The impression might also be given of the fine courtesy and moral sense of the prophet of Jehovah.

## NAAMAN THE LEPER

1. The best things in the world—health, sunlight, air, and water—are not to be bought with rich gifts.

2. (a) Naaman, the captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory to Syria; he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said to her mistress, Would that my lord were with the prophet that is in Samaria! Then would he recover from his leprosy. And one went in and told his lord, saying, Thus and thus said the maiden that is of the land of Israel. And the king of Syria said, Go now and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel saying, And now when this letter is come to thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And when the king of Israel read the letter, he rent his clothes and said, Am I God, to kill and to make alive, that this man doth send to me to recover a man of his leprosy? But consider, I pray you, and see how he seeketh a quarrel against me. *2 Kings* 5:1-7.

(b) When Elisha the man of God heard it he sent to the king saying, Why hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood by the door of Elisha's house. And Elisha sent a messenger to him saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. But Naaman was wroth and went away, and said, Behold, I thought he would surely come out to me and stand and call upon the name of his God and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than

all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. And his servants came near and said, My Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash and be clean? Then went he down and dipped himself in Jordan seven times, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean. *2 Kings 5:8-14.*

(c) Naaman returned to Elisha and said, Now I know that there is no God in all the earth, but in Israel; now therefore take a present of thy servant. But Elisha said, As Jehovah liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused. Then Naaman asked for two mules' burden of earth, that at home he might offer upon it burnt-offerings to Jehovah. And Elisha said, Go in peace. So he departed from him a little way. But Gehazi said, I will run after him, and take somewhat of him. And when Naaman saw one running after him, he alighted and said, Is all well? And he said, All is well. My master hath sent me saying, Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman said, Be pleased to take two talents, and two changes of raiment. And he laid them on two of his servants; and they bear them before him. And when he returned and Elisha asked him where he had been, he said, Nowhere. And Elisha rebuked him and said, The leprosy of Naaman shall be upon thee. And he went out from his presence a leper as white as snow. *2 Kings 5:15-27.*

3. Teach the parts of this story in the usual way, throwing as much enthusiasm and dramatic skill into it as may be. Formulate with the class the name and subtitles. Bring the liberality of the prophet and the smallness of his servant into sharp contrast.

## NAAMAN THE LEPER

4. *Text.* Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. *Acts 8:20.*

5. *Conclusion.* The prophet of Jehovah had gifts which were above the power of money to buy. Jehovah's best gifts are not sold for a price.

6. Make a small map, showing Syria, or Aram, and its capital, Damascus, and also Samaria, where Elisha lived.

7. Place in the notebooks the title and subtitles, the reference, the text, the conclusion, and the map.

At home read *2 Kings 5*, tell this story, make the map, and see that the cumulative review is perfect on at least the First and Second grades.

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### 5 8. HEZEKIAH'S LIFE PROLONGED. *2 Kings 20.*

*Teacher's Aim.* Have the story well learned by all. Emphasize the willingness of Jehovah to answer the prayer of a good man, without saving him from the results of his vanity.

1. Name all the kings about whom there have been stories in this series (Saul, David, Solomon, Jeroboam).

2. (a) Hezekiah king of Judah was sick unto death. And Isaiah the prophet came to him and said, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed to Jehovah, saying, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And before Isaiah the prophet was gone out into the middle part of the city, the word of Jehovah came to him saying, Turn back, and say to Hezekiah, the prince of my people, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up to the house of Jehovah. And I will add to thy days fifteen years; and I will deliver thee and this

city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a cake of figs, and lay it on the boil, that he may recover. *2 Kings* 20: 1-7.

(b) And Hezekiah said to Isaiah, What shall be the sign that Jehovah will heal me, and that I shall go up to the house of Jehovah the third day? And Isaiah said, This shall be the sign to thee from Jehovah, that Jehovah will do the thing that he hath spoken; shall the shadow go forward ten steps, or go back ten steps? And Hezekiah said, It is a light thing for the shadow to decline ten steps; nay, but let the shadow return backward ten steps. And Isaiah the prophet cried to Jehovah; and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz. *2 Kings* 20: 8-11.

(c) And Berodach-baladan king of Babylon heard that Hezekiah king of Judah was sick, and he sent letters and a present to him. And Hezekiah harkened to the messengers from Babylon, and showed them all the house, and his precious things, the silver and the gold, and the spices, and the precious oil, and the house of his armor and all his treasures; there was nothing in his house nor in all his dominion that Hezekiah showed them not. Then came Isaiah the prophet to King Hezekiah and said, Whence came these men, and what have they seen? And Hezekiah said, They came from a far country, even from Babylon. All that is in my house have they seen; there is nothing among my treasures that I have not showed them. And Isaiah said to Hezekiah, Hear the word of Jehovah. Behold, the days come, that all that is in thy house and that which thy fathers have laid up in store to this day shall be carried to Babylon; nothing shall be left, saith Jehovah; and thy sons shall be servants in the palace of the king of Babylon. Then said Hezekiah, Good is the word of Jehovah, which thou hast spoken, if peace and truth shall be in my days. *2 Kings* 20: 12-18.

## HEZEKIAH'S LIFE PROLONGED

3. Teach the story in the usual way, using repetition to impress details, selecting title, and subtitles for the parts.

4. *Text.* We know that God heareth not sinners; but if any man be a worshiper of God, and do his will, him he heareth. *John* 9:31.

5. *Conclusion.* King Hezekiah loved to live, and being a good man God answered his prayer for life; but that did not save him from the mistakes of his vanity.

6. Place in the notebooks the title and subtitles, reference, text, and conclusion.

At home read *2 Kings* 20, and rehearse this story.

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### 5 9. THE POTTER'S VESSEL. *Jeremiah* 18; 19; 20.

*Teacher's Aim.* By a thorough teaching of this story, show the nature of Jeremiah's message to Jerusalem, and also an example of the dramatic manner in which he presented it.

1. Name all the prophets mentioned in this series of stories (Nathan, Elijah, Elisha, Jeremiah, and two whose names are not given). Also name the kings of this series.

2. (a) The word of Jehovah came to Jeremiah, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, says the prophet, and behold, he was making a work on the wheels. And when the vessel that he made of clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it. Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At the instant when I say of a nation, Break it down and destroy it, if that nation turn from their evil, I will repent of the evil I had thought to do to them. And at the instant when I say of a nation, Build it and plant it, if they do that which is evil in my sight

and obey not my voice, then I will repent of the good wherewith I said I would benefit them. Say now to the men of Judah, Behold, I frame evil against you; return ye now every one from his evil way. For my people have forgotten me; they have burned incense to false gods. Then the people said, Come let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come let us smite him with the tongue, and let us not give heed to any of his words.

(b) Then said Jehovah, Go and buy a potter's earthen bottle, and take of the leaders of the people, and of the elders of the priests; and go out to the valley of Hinnom and proclaim there the words that I shall tell thee. And say, Hear ye the word of Jehovah, O kings of Judah and inhabitants of Jerusalem: Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have burned incense in this place to other gods that they knew not, and have filled it with the blood of innocents, and have built the high places of Baal, to burn their sons in the fire for burnt-offerings to Baal. Therefore I will cause them to fall by the sword before their enemies. And Jehovah said, Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say to them, Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury it in Topheth till there be no place to bury. Thus shall I do to this place and to the inhabitants thereof, even making this city as Topheth. Then came Jeremiah from Topheth whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house, and said to the people, Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring upon this city and upon all its towns all the evil that I have pronounced against it; because they have made their neck stiff, that they may not hear my words.

## THE POTTER'S VESSEL

(c) Then Pashur, the chief officer in the house of Jehovah, when he heard these things, smote Jeremiah the prophet, and put him in the stocks. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah, Thus saith Jehovah, Behold, I will make thee a terror to thyself and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. Moreover I will give the riches of this city, and all the gains thereof, and all the precious things and treasures of the kings of Judah will I give into the hand of their enemies; and they shall make them a prey, and take them and carry them to Babylon. And thou Pashur and all that dwell in thy house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou and all thy friends, to whom thou hast prophesied falsely.

3. Drill the pupils on each part in the usual way. Teach the kind of instruction belonging to each of the three kinds of Hebrew public men: law from the priest, counsel from the wise man, and the word of Jehovah from the prophet. *Jeremiah* 18:18.

4. *Conclusion.* Jeremiah warned the people of Jerusalem of the calamities which their sin would bring upon them; but they set themselves against God, as if the clay should defy the potter.

5. *Text.* But now, O Jehovah, thou art our Father; we are the clay, and thou art the potter; and we all are the work of thy hand. *Isaiah* 64:8.

6. Place in the notebooks the title and subtitles, the reference, conclusion, and text.

At home read *Jeremiah* 18; 19; 20; and *Psalms* 2, and rehearse this story, and the points in 3.

The next full period should be used in a careful review of the nine stories thus far studied in the Fifth grade.



## PRIMITIVE HERO TALES

### PRIMITIVE HERO TALES

#### 5 10. BIRTH OF SAMSON. *Judges 13.*

*General Aim of the Series.* To illustrate by examples what the idea of a hero was among the early Hebrews, with a view to later comparing the better idea of a Christian hero.

*Lesson Aim.* Teach the story of Samson's birth, to show how the Hebrews saw the hand of God in the making of a hero.

1. On what day do we celebrate the memory of a hero like Washington? (His birthday.) Every one likes to be remembered at his own birthday. Here is the story of the birth of a hero of ancient Israel.

2. (a) Manoah and his wife lived at Zorah in the hill country of Dan. They were proud of the deeds which Jehovah had done through the hands of the fathers, Abraham, Moses and Joshua; but they were sad because the Philistines were now their masters, and ruled them as with a rod of iron. Another cause of sadness for them was the fact that they had no children. But one day a man of God who was passing said to the woman, You shall have a son. Neither you nor he shall drink wine, or strong drink, or eat anything harmful. His hair shall never be cut, for he shall be a Nazarite unto God. And he shall begin the work of saving Israel out of the hand of the Philistines.

(b) When the woman told her husband all that the stranger had said, Manoah prayed to Jehovah to send the man again to teach them how to bring up the child. And God hearkened to the voice of Manoah, and the man of God came again to the woman. She called her husband, and he said to the stranger, Now let thy words come to pass. What shall be the ordering of the child, and how shall we do to him? But the man of God only repeated what he had said to her, adding, All that I command her, let her observe.

(c) Then Manoah bade the man wait until he could prepare a kid for their dinner; but the man said, No. I will not

## BIRTH OF SAMSON

eat food, but you may make ready a burnt-offering to Jehovah. Gladly did the man prepare his thank-offering to God for what he had heard. As the flames went up toward heaven from the stone altar, the stranger's face shone with a wonderful light, and he seemed to go up in the flames out of their sight; and then Manoah knew that he was an angel of Jehovah. And when the son was born they called him Samson; and he grew and Jehovah blessed him, and the Spirit of Jehovah began to move him.

3. Associate this promise with the promise of Samuel to Hannah, 1 *Samuel* 1:17, the promise of John the Baptist to Zacharias, *Luke* 1:13, and of Jesus to Mary, *Luke* 1:26-33.

4. *Conclusion.* Every child is a gift from God, and has a work to do in the world. The heroes are those who do that work well.

5. Place in the notebooks the title of the series of lessons: "Primitive Hero Tales," the reference and the title of this lesson, and the titles of the three units, *a*, *b* and *c*, and a little map showing the coast line, the Dead Sea, the district of Dan, and the town of Zorah.

At home read *Judges* 13, rehearse this story, and review the "Kinsman Stories" in the Third grade.

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### 5 11. BETROTHAL OF SAMSON. *Judges* 14:1-11.

*Aim.* Teach the story of Samson's engagement to the Philistine woman against the wish of his parents.

1. Recall the three parts of the last story.

2. (a) Once when Samson was in the Philistine village of Timnah, he saw one of their daughters and wanted her for his wife. But in those days the parents had to arrange for the marriage of their sons and daughters; and a wife must be bought with a large sum of money. Samson's parents were grieved because he did not find a wife among their own people instead of among the hated Philistines. But he pleaded with them to get her for his wife. And at

## PRIMITIVE HERO TALES

last his parents consented to go down with him to Timnah and see the woman and her parents.

(b) As they came near the place, and while Samson was alone and unarmed, a young lion came roaring at him out of the vines by the roadside. But by this time the young man had grown to be a giant in strength, and he tore the lion in pieces with his hands and threw the carcass in the brush, and went on saying nothing to any one about what had happened, not even to his parents. The young woman proved more pleasing than ever. The betrothal was arranged in proper order, and Samson and his father, Manoah, came back to their home in Zorah.

(c) After a while when Samson returned to take the woman for his wife, he turned aside to see the carcass of the lion; and he found a swarm of bees in the skeleton of the lion, and there was honey in the comb. He took it in his hands, and went on, eating as he went. And he came to his father and mother, and gave to them, and they ate; but he did not tell them that he had taken the honey out of the body of the lion.

(d) At Timnah Samson made a seven-days' feast for thirty of the young men of the place, as was the custom at weddings in the east. He entertained them with sports and songs, riddles and stories, and with a feast of good things to eat. The betrothal and the feast were still displeasing to Manoah and his good wife, for Samson's father and mother did not know that it was of Jehovah, and that he was seeking an occasion against the Philistines, who then ruled over Israel (14:4).

3. Show a picture of Samson and the lion, Wilde, 631. Explain betrothal. Explanation of the last point about God's purpose had better be reserved for later lessons, but the statement may be given as above. Practice the pupils thoroughly on the telling of the story part by part, carefully formulating titles for each unit.

4. Talk about the feelings of parents when one of the children marries into an uncongenial family, but do not

## BETROTHAL OF SAMSON

draw general conclusions until later lessons have been reached.

5. Place the reference, title and subtitles in the notebooks.

At home read *Judges* 14:1-11, rehearse this story, and review the Third grade stories of "Sacred Things."

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### 5 12. SAMSON'S RIDDLE. *Judges* 14:12-19.

*Aim.* Teach the story of Samson's riddle to illustrate how it is in a quarrel that his heroism appears.

1. Rehearse rapidly the two preceding stories about Samson.

2. (a) Samson's great size and strength and his witty speeches together with his liberal feast soon made him a great favorite among the Philistine youths. Early in the feast he proposed to give them a riddle, and he offered a wager of thirty suits of clothes that they could not answer it correctly before the end of the feast. They accepted the challenge eagerly, and he gave them this riddle:

Out of the eater came forth food.

And out of the strong came forth sweetness.

(b) For three days they tried honestly to guess the riddle. But when they could not guess it, they teased the young woman to find out the answer from Samson and tell it to them. They even threatened to burn her and her father's house if she did not get the answer for them. They said, Have you invited us to this feast to let this fellow rob us of our very clothes? Then she wept before Samson and said, Thou dost hate me and lovest me not. Thou hast put forth a riddle to my people and hast not told it to me. And he said, I have not told it to my father nor my mother, and shall I tell it to you? And she kept up her weeping, and because she pressed him so hard, and was spoiling the wedding feast with her weeping, he finally told her on the last

## PRIMITIVE HERO TALES

day of the feast. Then she dried her tears and hurried out secretly and told it to the young men.

(c) As the sun went down at the close of the feast, when Samson asked for the answer to his riddle, the men said, What is sweeter than honey, and what is stronger than a lion? Then Samson knew that the woman had given them his secret, and he said:

If ye had not plowed with my heifer,  
Ye had not found out my riddle.

Then as he had no money to buy thirty suits, and was fierce with rage, he went to a neighboring town of the Philistines and robbed thirty men of their clothing and gave the suits to those who had told the riddle. Then in his anger he went back to his father's house without his bride.

3. Connect this story with Samson's heroism in fighting the lion, and with the Greek heroes who were fighters, like Agamemnon; and show the picture, Tissot, O., 71.

4. *Text.* Greater is he that ruleth his spirit than he that taketh a city. *Proverbs* 16: 32.

5. After the story has been well told by the several members of the class, the notebooks should be prepared, with the reference, the title and appropriate subtitles for the three parts, and the text 4.

For home work assign the reading of the passage in *Judges*, the telling of this story, and the review of the "Brother Stories" from the Third grade.

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### 5 13. SAMSON STORIES. *Judges* 15; 16.

*Aim.* Teach the Samson Stories to show how his heroism consisted in adventures among his enemies and in his revenge against them.

1. Recall the titles and subtitles of the three preceding lessons, as a preparation for this one.

2. (a) When Samson had been at home long enough for his anger to cool, he decided to go and make up with the

## SAMSON STORIES

woman who was to be his wife. So he took a young goat for a present and went to her house. But her father said, I thought you had utterly hated her, and therefore I gave her to one of your friends. This angered Samson again, and he planned a revenge. It was the harvest time, and he caught 300 foxes and tied firebrands to their tails and let them go. They ran through the standing grain, and shocks, and olive gardens of the Philistines, and burned them, causing great loss. When the people found who had done it, and why, they burned the woman and her father with fire. Samson then slew the men who did it, and hid himself in a cave in the rocks.

(b) A great number of Philistines came where Samson's home was, to capture him. But the men of Israel were afraid of them, and so Samson let them bind him with strong ropes and deliver him into their hands. They shouted for joy and sang war songs, but they had not considered how strong he was; for the ropes that were upon his arms became as flax that is burnt, and they dropped from his hands. Then he picked up a jawbone and slew 1000 men with it. Then it was his turn to sing a war song (*Judges 15:16*). So the Philistines were afraid of him, and Samson was a ruler among the children of Israel for 20 years.

(c) At one time Samson visited the Philistine city of Gaza, and they locked the gate of the city and lay in wait for him to take him in the morning. But at midnight he went out and carried the gates of Gaza, posts and all, to the top of a mountain. At another time while visiting a Philistine woman named Delilah, she teased him to know the secret of his strength. After deceiving her often he told her that it lay in his hair which had never been cut. So when he was asleep she had his hair cut off, and when men bound him his strength went from him. Then they put out his eyes, and bound him with brass and made him grind in the prison in Gaza; 3000 people celebrated his capture and praised their god Dagon for it. But his hair had grown again and his strength had returned; and when they re-

## TALES OF TRUE HEROISM

quired him to make sport for them, he felt for the pillars of their temple and pulled it down upon them. So the dead that he slew at his death were more than they that he slew in his life.

3. Associate the blinded Samson with the Cyclops, Polyphemus, whose one eye was put out by Ulysses; or with other heroes who took vengeance on their enemies, such as Sitting Bull. Picture, Wilde, 584.

4. *Text.* It was said by them of old time, an eye for an eye and a tooth for a tooth, but I say unto you, love your enemies.

6. Prepare the notebooks with the reference, title, subtitles, text 4, and any pictures which can be obtained illustrating the Samson stories. Tissot, O., 74, 75.

*Home Work.* If the Bible chapters have not been read from week to week, pupils should now have assigned for reading *Judges* 13 to 16.

Rehearse all the "Primitive Hero Tales," and also 4 4, "Goliath of Gath." Note what kind of men these primitive heroes were.

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## TALES OF TRUE HEROISM

### 5 14. DANIEL REFUSES THE KING'S MEAT. *Daniel* 1.

*Aim.* The aim of the next six stories is to illustrate from the example of Daniel the higher idea of a hero among the later Hebrews.

1. In order to introduce this series of hero tales about Daniel, call attention to the fighting kind of heroes such as Samson and Goliath, with the remark that now we are going to learn about a different kind of hero.

2. (a) Nebuchadnezzar king of Babylon wanted Daniel and his three young friends for servants, because the captive Jews were trusty and good workers. But all the king's

## DANIEL REFUSES THE KING'S MEAT

servants must be fat and handsome. So the king set apart for them daily a portion of the rich food from his own table, and the wine of which he drank. He said they should be fed three years, and at the end of that time they should stand before the king.

(b) The boys had been taught at home as a part of their religion not to eat and drink such things. But they liked good things to eat as well as other boys; and they were now captives and were ordered to take them. It took more than common courage to refuse them and to ask for simple vegetables and water. But these four boys were true to their religion and their home training; and they refused to eat and drink at the king's table.

(c) The king's steward tried them for ten days on their own kind of food, and their countenances appeared fairer, and they were fatter in flesh than all the youths that did eat the king's dainties. So they were allowed to keep the plain food; and God gave them knowledge and skill in all learning and wisdom. So at the end of the three years in every matter of wisdom and understanding, concerning which the king inquired, he found them ten times better than all the others.

3. *Conclusion.* Daniël and his friends showed a true moral heroism, and therefore they were able to receive from God the greater gift of wisdom, and from the king the highest offices.

4. There may not be many who have to fight lions or giants, but almost every one likes good things, and would eat and drink more of them than he ought if he could get them. It takes a better hero than Goliath to refuse them.

5. Tell each part and have it reproduced and named. A name should then be chosen for the story.

6. In the notebooks place the title of the new series of stories, the title and subtitles of this story, the reference, and the statement in 3 above.

For home work assign the reading of *Daniel* 1, and the rehearsal of this story.



**5 15. DANIEL SAVES THE LIVES OF THE WISE MEN. *Daniel 2.***

1. Long ago people thought dreams were signs of things about to happen. They seemed far more important to them than they do to us in these days.

2. Tell each part of the story, and have it given back about as follows:

(a) Once the king of Babylon, whose name was Nebuchadnezzar, had a dream which troubled him greatly, but he could not remember what it was. His wise men were called in but they could not help him; and he ordered them all to be killed, because they could not both tell him what his dream was, and what it meant.

(b) When Daniel heard of it, he tried heroically to save their lives. He asked the king to appoint a time when he might show the king his dream. Then Daniel and his three friends prayed to God, and the secret was revealed to him in a vision of the night. He praised God, and said to the king's captain, Destroy not the wise men of Babylon. Bring me in before the king, and I will show to the king the dream and the interpretation.

(c) When the king asked Daniel if he could make known the dream, he answered, The secret which the king demanded can neither wise men nor magicians show to the king. But there is a God in heaven that revealeth secrets, and he hath made known to the king what shall be in the latter days. The king saw a great image with head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet of iron and clay. A stone cut loose without hands rolled down against the feet and smashed the image in pieces. Now the king is the head of gold. Kings who follow him shall be the silver, brass, iron and clay. The God of heaven is the stone which shall break the kingdom in pieces. Then the king answered, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. And he made Daniel a great ruler.

## DANIEL SAVES THE LIVES OF THE WISE MEN

3. *Conclusion.* The lives of the wise men were saved by Daniel, and the king of Babylon was led to give praise to the true God.

4. Learn and repeat: There is a God in heaven that revealeth secrets. *Daniel 2:28.*

5. Make in the notebooks a small map showing where Babylon is, including the Jordan valley and the great river Euphrates.

6. Place in the notebooks the reference, the title and subtitles, the conclusion 3, and the text 4.

Read the second chapter of *Daniel* at home, tell the story, and draw the map 5.

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### 5 16. THE THREE LOYAL JEWS. *Daniel 3.*

1. The children of the Jews were taught to be true to their own religion. The first commandment of that religion was, Thou shalt have no other gods before me. And the second said, Thou shalt not make unto thee a graven image \* \* \*, thou shalt not bow thyself down unto them nor serve them.

2. There is a famous story of the heroism of three Jewish young men who in trial stood true to their religion.

(a) Nebuchadnezzar, king of Babylon, made a great image of gold, and set it up in the plain to be worshiped by all the people of his kingdom. When it was to be dedicated he ordered that all the office-bearers in his kingdom should be present, and at the sound of music by the band they should all fall down and worship the image. And whosoever falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

(b) There were some who came before the king and said, O king, live forever. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach and Abed-nego. These men, O king, have not regarded thee. They serve not thy gods nor worship the golden image which thou hast set up. Then the

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king in his rage ordered that they be brought before him, and he offered them one more chance. But they answered him, Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

(c) Then was the king full of fury; and he commanded them to heat the furnace seven times more than it was wont to be heated. And certain mighty men in the army bound them, with all their clothing on, and cast them into the midst of the burning fiery furnace. And as the king looked in he was astonished and said, Did not we cast three men bound into the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt. And the aspect of the fourth is like a son of the gods. Then the king came near the mouth of the fiery furnace and said, Ye servants of the most high God, come forth, and come hither. Then they came out, and the officers of the kingdom saw that the fire had no power upon their bodies. Then the king said, Blessed be the God of Shadrach, Meshach and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, that they might not serve nor worship any god except their own God.

3. *Text.* Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. *Matthew 10:32.*

4. *Conclusion.* It is best everywhere and always to be on the side of the true God, and to let it be known.

5. Make a title and subtitles, and place them in the notebooks, together with the reference, the text 3, and the conclusion 4.

At home read the third chapter of *Daniel*, tell this story, and review the six "Parents and Children Stories" in the Third grade.

## DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM TREE

### 5 17. DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM TREE. *Daniel 4.*

1. Let some one tell briefly Nebuchadnezzar's dream of the great image that was broken (5 15), and the interpretation which Daniel gave him.

2. (a) The king had another dream which made him afraid. After all his wise men had failed to explain it to him, he called Daniel again, because he believed that in him was the spirit of the holy gods. And he said, I saw a tree in the midst of the earth, and the height thereof was great. The tree grew until it could be seen throughout the earth. The leaves were fair, the fruit was food for all, and the beasts and birds dwelt in its shadow.

But a holy one came from heaven and said, Hew down the tree and cut off its branches, shake off its leaves and scatter its fruit. Let the beasts get away from under it and the fowls from its branches. But leave the stump with a band of iron in the earth with the wild beasts, and let it be wet with the dew of heaven. Let the living know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will.

(b) At first Daniel could not speak, and then he said, I would that the dream and its meaning were to your enemies instead of to you. The tree is thyself, O king, that are grown and become strong and proud and thy dominion is to the end of the earth. The destroying of the tree means that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. But thy kingdom shall be sure unto thee when thou shalt know this. Wherefore, O king, I will counsel thee to break off thy sin by righteousness, and thy iniquities by showing mercy to the poor, if there may be a healing of thine error.

(c) At the end of twelve months the king was walking in the royal palace of Babylon, and saying, Is not this

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Babylon which I have built for the royal dwelling-place by the might of my power and for the glory of my majesty? While the word was in his mouth there fell a voice from heaven, O king, the kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field. The same hour was the thing fulfilled upon the king; and he did eat grass like oxen until his hair was like eagles' feathers.

(d) At the end of the days, I, Nebuchadnezzar, lifted up mine eyes to heaven and mine understanding returned to me, and I blessed the Most High, and I praised and honored him that liveth forever; for all his works are truth and his ways are justice; and those that walk in pride he is able to abase.

3. *Conclusion.* It took the heroism of a great prophet like Daniel to tell the king the truth and warn him against his own pride.

4. *Text.* Repeat the king's confession: I blessed the Most High, and I praised and honored him that liveth forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation. *Daniel 4: 34.*

5. Show a picture of the prophet Daniel, such as Sargent's. Wilde, 505.

6. Place in the notebooks the title and the subtitles, the reference, the conclusion 3, and the text 4.

Read the fourth chapter of *Daniel* at home, tell this story, and review five of the "Friends of Jesus Stories" in the Third Grade.

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### 5 18. DANIEL INTERPRETS BELSHAZZAR'S WRITING. *Daniel 5.*

1. In the last lesson the heroism of the prophet Daniel appeared, when he told unwelcome truth to the proud king Nebuchadnezzar of Babylon, and warned him that not he, but the Most High God ruleth in the kingdom of men.

2. (a) When Nebuchadnezzar's son Belshazzar became king he made a great feast to a thousand of his lords. While

## DANIEL INTERPRETS BELSHAZZAR'S WRITING

he tasted the wine he commanded to bring the gold and silver vessels, which his father had taken out of the temple in Jerusalem, that the king and his lords might drink therefrom. So they brought the sacred vessels of gold, which to the Jews were so holy that no one save the officiating priest was allowed to touch them, and he only in the worship of God. In their drunken revelry they drank wine from them, and praised the gods of gold and of silver, of brass and of iron, of wood and of stone.

(b) In the same hour came forth the fingers of a man's hand, and wrote upon the plaster of the king's palace. And the king saw the part of the hand that wrote, and his countenance changed, and his thoughts troubled him, and his knees smote one against the other. Then he called his wise men and said, Whosoever shall read this writing, and show me the interpretations thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the wise men, and the king was greatly troubled, for none of them could read the writing.

(c) When the queen heard of his trouble she came and said, There is a man whom thy father made master of the magicians, because there was found in him an excellent spirit, and understanding, and the showing of dark sentences. Now let Daniel be called, and he will show the interpretation. So Daniel was brought in, and the king repeated his request and promise.

And Daniel said, O king, the Most High God gave thy father the kingdom and greatness and glory, and all the peoples trembled and feared before him. But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and driven from the sons of men, and his heart was made like the beasts, and he was fed with grass like oxen, until he knew that the Most High God ruleth in the kingdom of men. And thou, his son, hast not humbled thyself, but hast lifted up thyself against the Lord of Heaven; and they have brought

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the vessels of his house before thee, and thou and thy lords have drunk wine from them, and thou hast praised the gods of silver and gold and stone, which see not, nor hear, nor know; and the god in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. This is the writing:

MENE       MENE       TEKEL    UPHARSIN  
Weighed   Weighed   Wanting   Divided

God hath numbered thy kingdom and brought it to an end; thou are weighed in the balance and found wanting; thy kingdom is divided and given to the Medes and Persians.

Then Daniel received the promised rewards; and that night King Belshazzar was slain, and Darius the Mede received the kingdom of Babylon.

3. *Conclusion.* Again the heroism of Daniel appears in declaring unwelcome truth and warning to the King Belshazzar of Babylon.

4. *Text.* Thou hast not humbled thy heart, but hast lifted up thyself against the Lord of heaven; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

5. Show a picture of the feast of Belshazzar. Tissot, O., 102. Wilde, 620.

6. In the notebooks place the reference, the title and subtitles *a*, *b*, *c*, the conclusion 3, the text 4, and the four words written on the wall together with their English meanings.

At home read the fifth chapter of *Daniel*, tell this story, and review the last five "Friends of Jesus Stories" in the Third grade.

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### 5 19. DANIEL IN THE LIONS' DEN. *Daniel* 6.

1. Recall the story of Shadrach, Meshach and Abednego, to prepare the way for a similar story about Daniel and his heroic faithfulness to God.

## DANIEL IN THE LIONS' DEN

2. (a) Darius, the new king, set one hundred and twenty satraps or rulers throughout the kingdom; and Daniel was the chief of three presidents who were over the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

The other presidents thought to find some fault with Daniel, but they could not, for he was faithful and there was no error or fault to be found in him. Then the men said, We shall not find any occasion against this Daniel except in the law of his God. So they made a plot and said to the king, All the presidents and rulers in the kingdom desire you to establish a royal statute, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions. Sign the writing that it may not be changed, according to the law of the Medes and Persians, which altereth not. So king Darius signed the writing.

(b) When Daniel knew that the writing had been signed he went into his house, where his windows were open in his chamber toward Jerusalem; and he kneeled upon his knees three times a day, and prayed and gave thanks before his God. Then these men found Daniel making petition before his God. Then they came before the king and reminded him of the law, and said, Daniel regardeth not thee nor the law thou hast signed, but maketh his petition three times a day. Then the king was sorry and set his heart on Daniel to deliver him, and he labored till the going down of the sun to rescue him. But the men said, Know, O king, that it is a law of the Medes and Persians, that no statute which the king establisheth may be changed.

(c) Then the king commanded and they brought Daniel and cast him into the den of lions. But the king encouraged Daniel, and said, Thy God whom thou servest continually will deliver thee. And the king went to his palace, and passed the night in fasting, and he could not sleep. Then the king arose very early in the morning and went in haste to the den of lions, and called anxiously, O Daniel, servant



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of the living God, is thy God able to deliver thee from the lions? Then said Daniel, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me, for I was innocent before him, and also before thee, O king. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. Then King Darius made a decree that in all his kingdom men should fear the God of Daniel, for he is the living God.

3. Daniel was loyal to God in great danger, and God did not forsake him in his need, neither did the king.

4. *Conclusion.* A moral hero like Daniel is greater than a physical hero like Samson.

5. Show a picture of Daniel in the lions' den. Tissot, O., 98. Briton Rievriere, Wilde, 525, 526.

6. Place in the notebooks the reference, the title and subtitles *a*, *b*, and *c* the result of this story 3, and the conclusion 4.

At home read the sixth chapter of *Daniel*, tell this story, and review the six "Wonder Stories" in the Third grade.

The next full period should be given to a review of the six Daniel stories now completed.

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### 5 20. JOHN THE BAPTIST. *John* 1: 19-34.

1. There are many people who love to get themselves talked about. With them the greatest hero is the one who succeeds best in turning the eyes of the world toward himself.

2. (*a*) There was a prophet by the name of John, who came out of the desert. He was simple in manner and roughly clad; and he spoke to people wherever he found them about their sin. The rich and great ones were not used to such sharp rebukes as he gave them; and people were soon talking everywhere about the strange prophet. But he kept on saying, Repent of your sins, and be baptized, for the kingdom of heaven is at hand.

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(b) At length the Jews at Jerusalem sent some priests and Levites out to the Jordan where John was preaching and baptizing; and they asked him, Who art thou? Art thou the long-expected Christ? John did not deny his humble nature, but confessed, I am not the Christ. And they asked, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? No. Who art thou? that we may give answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

(c) When they asked, Why then art thou baptizing? John answered, I baptize in water. But among you standeth one that cometh after me, the latchet of whose shoes I am not worthy to unloose. And the next day he saw Jesus coming, and he said, Behold the Lamb of God that taketh away the sin of the world. This is he of whom I said, After me cometh a man who is preferred to me, for he was before me. I did not know him but I came baptizing in water in order to make him known to Israel. And John bear witness saying, I beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not. But he that sent me to baptize in water said unto me, Upon whomsoever thou shalt see the spirit descending and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and bear witness that this is the Son of God.

3. In the telling of the story by teacher and pupils, the scripture language had better be followed in general, but not so strictly as to spoil the freedom of the narrative. The dialogue method may be used in parts of this story, one member of the class speaking for John, while the others are the delegates from Jerusalem. Do not explain many things—only such things as they can easily comprehend, like “bear witness,” or the “voice,” the point of which is, no matter whose voice.

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4. *Conclusion.* John showed his heroism by turning the eyes of the world away from himself and toward Christ.

5. *Text.* There cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose. *Luke* 3: 16.

6. Show a picture of John the Baptist. Tissot, N., 12 or 14; Wilde, 43.

7. Place in the notebooks the reference, the title and subtitles *a*, *b*, and *c*, the conclusion 4, and text 5.

At home read the first chapter of the Gospel of *John* and the third chapter of *Matthew*, and tell this story. A small map might be made, showing Jerusalem and Jordan.

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### 5 21. JOHN AND HEROD. *Mark* 6: 14–29.

*Teacher's Aim.* To make the class feel the heroism of John in rebuking King Herod for his sin. (The aim of course is not to be stated to the class.)

1. Recall how Daniel heroically rebuked Belshazzar king of Babylon for his sins (5 15).

2. (a) King Herod was not a very good man. Among other bad things which are charged against him is the fact that he took unlawfully his brother Philip's wife Herodias to be his own wife. John knew the sin of the king, and was not afraid to speak harsh truth even to the king. So he said to Herod, It is not lawful for thee to have thy brother's wife. This angered Herodias more than it did the king, and she set herself against him and desired to kill him, but she could not; for Herod feared John, knowing that he was a righteous and holy man; and he kept him safe. When the king heard John he was much perplexed, but he was glad to hear him.

(b) When a convenient day was come, Herod on his birthday made a supper to his lords and the chief men of Galilee. The daughter of Herodias came in and danced; and she so pleased Herod and his friends that the king said to her, Ask what thou wilt, and I will give it to thee; and

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he bound it with an oath. Then she went out and said to her mother, What shall I ask? And she said, Ask for the head of John. So she hurried back to the king and said, I will that thou forthwith give me on a platter the head of John. And the king was exceedingly sorry; but for the sake of his oath and of them that sat at meat he would not reject her. So he sent a soldier and beheaded John in the prison. And they brought the head on a platter and gave it to the damsel, and she gave it to her mother.

3. Tell the story one part at a time, and have it retold in a manner similar to the above, so far as consistent with free narration. Have the pupils select title and subtitles.

4. *Conclusion.* The heroism of John enabled him to tell King Herod the truth about his sin, even when it was to cost him his life.

5. John the Baptist is like another John (John Knox), who rebuked his sovereign (Mary Queen of Scots); and of him it was said, He never feared a face of clay.

6. Show a picture of some part of this scene, as the head of John. Wilde, 82.

7. Place in the notebooks the reference, the title and subtitles *a* and *b*, and the conclusion 4.

At home read the references and the other New Testament material about John the Baptist, tell this story, and review the first seven "Brothers and Friends" stories in the Fourth grade.

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### 5 22. THE TEMPTATION OF JESUS. *Luke 4:1-13; Matthew 4:1-11.*

*Teacher's Aim.* To illustrate by the example of Jesus the heroism of resisting temptation.

1. When the right way is the hard way there is a temptation to take the easy way even though it is the wrong way.

2. (*a*) Jesus was returning from the Jordan and from his baptism by John. He was led by the Spirit which he had received into the wilderness during forty days. He

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was just about to enter upon the great work of his life, and he needed these days of solitude to try himself, and to get firmly fixed upon the true lines of his work. All the enemies and difficulties which he must meet must now be thought of, and he must decide beforehand how to meet them. Should he take up with the easy methods suggested by his enemies? Or should he do his Father's work in his Father's way?

(b) He cared not for food when he went out and he took no sufficient supply with him; but at length he grew hungry, and the devil said to him, If thou art the Son of God, command this stone that it be made bread. Now should he use his divine power to provide himself with food, or should he live as other men live, reserving his divine powers solely for his work of redeeming men, which was the important thing? He remembered the scripture and gave it for his heroic answer, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (*Deuteronomy* 8:3).

(c) Again the tempter passed in review before him in a moment all the kingdoms of the world, and said to him, To thee will I give all this authority, and the glory of them; for it hath been delivered unto me, and to whomsoever I will give it. If therefore thou wilt worship before me, it shall all be thine. Would not this be the easiest way to win the world and redeem it? But there was a difficulty in the way. It is written in the scripture, Thou shalt worship the Lord thy God, and him only shalt thou serve (*Deuteronomy* 6:13). So Jesus gave this for an answer, and refused the tempting offer.

(d) Again the tempter said, Cast thyself down from the pinnacle of the temple in Jerusalem, where everybody will see it. It will make thee famous, and it will do no harm if thou art the Son of God; for it is written, He shall give his angels charge concerning thee to guard thee, and on their hands shall they bear thee up, lest haply thou dash thy foot against a stone (*Psalms* 91:11, 12). But fame, however pleasant, was not what he needed. Jesus answered the

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tempter's crafty use of scripture with other scripture, Thou shalt not tempt the Lord thy God (*Deuteronomy* 6:16). And then the tempter departed from him.

3. *Conclusion.* The moral heroism of Jesus saved him from the temptations of food, power, and glory, when he seemed to need each of these things, but would have to get them in some wrong way.

4. *Text.* Repeat the first Psalm, Blessed is the man that walketh not in the counsel of the ungodly.

5. Show any picture at hand illustrating the story, as Wilde, 547 (*Cornicelius' Christ Tempted by Satan*).

6. Place in the notebooks the references, the title and subtitles, the conclusion 3, and the first clause of *Psalm* 1:1.

At home look up and read the Bible references in this lesson, and tell this story-

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### 5 23. THE PROPHET AT HOME. *Mark* 6:1-6; *Luke* 4:16-24; *John* 7:1-18.

*Teacher's Aim.* To glorify the moral heroism of Jesus.

1. It is often harder for one to make his first public speech at home than it would be among strangers; and the strangers are likely to think better of it than those who have always known the speaker.

2. (a) As soon as possible after the real work of Jesus had begun, he came to Nazareth where he had been brought up, and on the Sabbath day he entered into the synagogue and stood up to read from the scriptures. And he read the vision of the prophet Isaiah (61:1 ff), When the kingdom of God shall have come, when the poor shall have the gospel, the captives shall be free, and the blind shall see. Then he closed the book and sat down. The eyes of all in the synagogue were upon him, as he began to say to them, Today hath this scripture been fulfilled in your ears. With a heroic faith he was the first to tell his own town's people that the kingdom of God had now come.

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(b) And many hearing him were astonished and said, Whence hath this man these things? and what is the wisdom that is given to this man? and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? And are not his sisters here with us? And they were offended in him. And Jesus said to them, A prophet is not without honor save in his own country, and among his own kin, and in his own house. And he could there do no mighty works, save that he laid his hands on a few sick folk and healed them. And he marveled because of their unbelief.

(c) When the feast of tabernacles was at hand in Jerusalem he was not working in Judea (near Jerusalem), because the Jews sought to kill him, but he was at home in Galilee. His own brothers who did not believe in him now taunted him and said sneeringly, Go up to the feast now, and let thy followers see these works of thine. If thou doest these things, manifest thyself to the world. Jesus said, The world can not hate you; but me it hateth, because I testify of it that its deeds are evil. And after the rest had gone, he went secretly, and taught in the temple. And when the Jews marveled saying, How knoweth this man letters having never learned? he answered, My teaching is not mine, but his that sent me.

3. *Conclusion.* Jesus had the courage to go among his own people with his gospel even though they did not believe in him. He was not turned aside from duty by their sneers.

4. *Text.* A prophet is not without honor save in his own country.

5. After the story has been told well by different members of the class, a simple map should be made showing Nazareth in Galilee, and Jerusalem in Judea, with the coast and river lines. Picture, Tissot, N., 19.

6. Place in the notebooks the references, title and subtitles, conclusion 3, text 4, and map 5.

## THE PROPHET AT HOME

At home read the two passages in *Mark* and *John*, tell this story, and review the last seven "Brothers and Friends" stories in the Fourth grade.

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### 5 24. JESUS REJECTED AT NAZARETH. *Luke 4:24-30.*

*Teacher's Aim.* To illustrate the heroism of Jesus in showing his Jewish townsmen that God cared for other people besides them.

1. Recall what the people of Nazareth were saying in the last lesson *b*. Did he not grow up here like the rest of us? How then can he know so much more than we?

2. (*a*) Jesus explained to his townsmen that even when a prophet is not honored among his own people, he can find other people who will listen to him and heed his words. Do not think that you are the only people God cares for, or even that the Jews are the only race to whom God sends his prophets. There were plenty of widows in Israel to whom he might have sent the prophet Elijah, at the time when the heaven was shut up and rainless for three years and six months, and there was a great famine over all the land. And yet to none of the widows of Israel was Elijah sent, but only to a woman that was a widow in Zarephath in the land of Sidon. And Elijah made the meal and the oil keep increasing until the famine was over, and kept alive the woman and her child, when they were not Jews at all (1 *Kings* 17:8-16).

(*b*) And there is another case to prove that God cares for others beside Jews. There were many lepers in Israel in the time of the prophet Elisha. And not one of them was cleansed of that awful disease and made well by the prophet; but the only leper to be cleansed by him was Naaman the Syrian, who was not a Jew, but having heard of Elisha the prophet, he came all the way to see him, and was cured by him by washing seven times in the river Jordan (2 *Kings* 5:1-14).



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(c) The courage which it took to tell these things to his own townsmen is shown by the fact that they were all filled with wrath in the synagogue, as they heard these things. And they rose up and cast him forth out of the city, and led him to the brow of the hill whereon the city was built, that they might throw him down headlong. But he slipped away through the midst of them and went his way.

3. *Conclusion.* Jesus saw that his old neighbors were jealous of him, and that they were wrong in thinking that God cared only for Jews. Like Daniel and John he had the heroism to tell people of their sins.

4. *Text.* Faithful are the wounds of a friend. *Proverbs* 27: 6.

5. Make a map to show the head waters of the Jordan, with Sidon on the sea to the west, and Syrian Damascus to the eastward. Show any picture at hand illustrating the story, as Wilde, 183, or Tissot, N., 20.

6. Place in the notebooks the reference, the title and subtitles which the class has framed after telling the story, the conclusion 3, the text 4, and the map.

At home read all the references in both the Old and the New Testament, and tell the story.

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5 25. LOVE YOUR ENEMIES. *Matthew* 5: 38, 39; 26: 47-55;  
*Luke* 6: 27-38; 23: 34.

*Teacher's Aim.* To show by the example of Jesus the heroism of loving one's enemies instead of fighting them.

1. From the last two stories recall how Jesus, when his relatives and old neighbors were angry, did not return anger to them.

2. (a) After Jesus had chosen the twelve men who were to be specially trained by him, one of the first teachings he gave them was this. Ye have heard it said, An eye for an eye, and a tooth for a tooth. But I say to you, Resist not him that is evil. Love your enemies; do good

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to them that hate you; bless them that curse you; pray for them that spitefully use you. To him that smiteth you on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that seeketh thee; and of him that taketh away thy goods ask them not again. As ye would that men should do to you, do ye also to them likewise. If ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. But love your enemies, and do them good, and lend, never despairing. And your reward shall be great, and ye shall be the sons of the Most High; for he is kind to the unthankful and evil.

(b) Jesus did not fail to practice his own teaching, and he had many enemies. On the last night of his life, when Judas betrayed him into the hands of his enemies, his disciples wanted to fight those who arrested him. One of them drew a sword and struck a servant of the high priest on the ear. But Jesus healed the wound, and rebuked the disciple, saying, Put up again thy sword into its place; for all they that take the sword shall perish by the sword. Or if it were best to fight, I might ask my Father and he will even now send more than twelve legions of angels. And even when they nailed Jesus to the cross, he prayed, Father, forgive them, for they know not what they do.

(Let *a* be treated as if it were a story, the teacher giving all the material with care, and the pupils giving back as much of it as they can remember.)

3. *Conclusion.* Jesus never allowed himself to become angry at those who hated him. His love was of the heroic kind that went out toward those who did not love him in return. He taught his followers to do the same.

4. *Text.* Father, forgive them, for they know not what they do.

5. Picture may be shown, such as Wilde, 137, 138.

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6. Place in the notebooks the references, the lesson title and subtitles, together with conclusion 3, and text 4.

At home each pupil should read the parts of the New Testament in the references, tell this story, and review the five "Parables of Jesus" in the Fourth grade.

The next full period should be devoted to a review of the last six stories.

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### 5 26. ZACCHEUS. *Luke 19:1-10.*

1. Primitive heroes were of great size like Samson or Goliath; but a little man can be a true hero as well as a big one.

2. (a) When Jesus had been teaching and doing wonderful works for a good while, and was coming toward Jerusalem for the last time, a man named Zaccheus, who lived in Jericho, heard that he was to pass through that place, and desired to see him. This man was a publican, or collector of taxes for the Roman government. He was a rich man, and for that reason it was supposed that he collected more than was due and kept part for himself. Therefore he was hated by all his neighbors, and the Jews would not admit him to their synagogue.

(b) Zaccheus had heard of Jesus, and wished to see him when he passed through Jericho, for Jesus had not been as harsh toward publicans as other Jews were. But Zaccheus was so very small that in a crowd he could not see anything. So he ran ahead of the crowd and climbed into a sycamore tree, and waited for Jesus to pass by. Much to his surprise, when Jesus came to the place, he looked up and said to him, Zaccheus, make haste and come down; for today I must abide at thy house. And Zaccheus made haste and came down, and received him joyfully.

(c) When the people saw this they all murmured saying, He is gone in to lodge with a man that is a sinner. But when Jesus paid him this respect it made Zaccheus feel differently about his money getting. It made a new man of him, and gave him moral heroism enough to stand up

## ZACCHEUS

and say, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said, Today is salvation come to this house. This also is a son of Abraham; and the Son of Man came to seek and to save that which was lost.

3. *Result.* Zaccheus wanted to be a better man, and fit to keep company with Jesus, as soon as he saw that Jesus was not ashamed to be seen in his house.

4. *Conclusion.* When a man gets right with Christ he soon wants to get right with his fellow men, even when it takes moral courage to do so.

5. Show a picture, such as Tissot, N., 72, after the story has been well told by the several members of the class.

6. Place in the notebooks the reference, the title and subtitles, result 3, and conclusion 4; also a little map showing Jerusalem, Jericho and the Jordan.

At home read the passage in the New Testament from *Luke* 18:31 to 19:47, tell this story, and in the cumulative review cover the first four "Tales of Beginnings," 4 20 to 4 23.

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### 5 27. THE CRUSE OF OINTMENT. *Mark* 14:3-9; *Matthew* 26:6-12; *John* 12:1-8.

*Teacher's Aim.* To glorify the heroism of doing a big thing in honor of Christ.

1. Did you ever have a friend who talked about how much he thought of you, but who never did or gave anything of value to express his love? Possibly you have been such a friend yourself?

2. (a) Jesus was in Bethany in the house of Simon, near the home of his friends Mary and Martha and Lazarus. They all knew there was trouble ahead for Jesus, although they did not expect it the next day. While Jesus sat at meat Mary, who had sat at Jesus feet listening to his words, came in, having an alabaster cruse of ointment of pure nard, very costly. And she break the cruse and anointed

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the head of Jesus with its contents, as an expression of her high esteem for him and her deep devotion to his cause.

(b) But there were some who had indignation among themselves when they saw it, saying, To what purpose hath this waste of the ointment been made? And Judas Iscariot, the one of his disciples, who should betray him, said, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor, but because he was a thief, and having the bag took away what was put therein. And they murmured against her.

(c) But Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good. But me ye have not always. She hath done what she could. She hath anointed my body beforehand for the burying. And verily I say unto you, wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

3. *Conclusion.* Mary felt the greatness of the occasion, and showed her feeling with a great offering.

4. Which was the better feeling, that of Judas, or of Mary? What shall we say of a person who does not feel the greatness of such an occasion? What kind of expression is required by great feelings? Was it worth while for Mary to do this? How so? Picture, Tissot, 42.

5. *Text.* Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken for a memorial of her.

6. How does this lesson apply to missionary gifts?

7. Place in the notebooks the references, the title and subtitles, the conclusion 3, the text 5, and an answer to 6. Add Bethany to the map in the last lesson.

At home read the passages referred to at the head of this lesson, tell this story, and review the last four "Tales of Beginnings," 4 24 to 4 27.

## PETER THE UNHEROIC

### 5 28. PETER THE UNHEROIC. *Matthew 26:30-75; Luke 22:39-62.*

*Teacher's Aim.* To illustrate from the example of Peter that moral heroism has to be acquired, and one does not always have it when he thinks he has.

1. Have you ever heard a child tell what brave things he would do to a burglar? Have you seen the same child in terror at the empty and harmless darkness? One does not feel as he thinks he will when the actual test comes.

2. (a) After the last supper of Jesus with his disciples, they went out to the Mount of Olivēs, and as they went Jesus said, All ye shall stumble at me this night; when the shepherd is struck down the sheep will be scattered. But after I am raised up I will go before you into Galilee. Peter answered, If all shall stumble at thee, I shall never stumble. But Jesus said, This very night before the roosters crow, thou shalt deny me three times. And Peter answered, Even if I must die with thee, yet will I not deny thee.

(b) When they came to the garden of Gethsemane, Jesus took Peter and two others to a retired place, and told them to watch with him, for he was sorely troubled and anxious. After he had prayed the Father if possible to spare him from the awful trial that was before him, he found them fast asleep, and said, What, Peter, could ye not watch with me one hour? But the rebuke was not enough. A second, and a third time he returned, and each time he found them sleeping. And at the last he said, Sleep on now. The hour is at hand and the Son of Man is betrayed; and he is at hand that betrayeth me.

(c) When he was arrested, Peter and the other disciples forsook him and fled. But when he was led into the house of the high priest, Peter followed afar off, and mingled with the people who lingered in the courtyard, warming themselves around a fire in the night. At three different times people asked Peter if he was not one of the followers of Jesus, and each time he denied it with increasing anger, because people would sneer at one whose master

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was a prisoner. The last one to ask him said, Surely he is one of them, for his speech shows that he is a Galilean. But Peter said with an oath, I know not the man! And while he was saying it he heard the crowing, and caught the eye of Jesus as he was led past near enough to see Peter and to hear these cruel words, the last he was ever to hear from Peter before going to the cross. When Peter thought what he had done, he went out and wept bitterly.

3. *Conclusion.* Warnings did no good. Peter did not yet have enough of the spirit of Christ to keep him true when the Master was out of sight, or enough to make a true hero of him.

4. *Text.* Blessed is he who shall find no occasion of stumbling in me. *Matthew* 11: 6.

5. Show any picture at hand illustrating this lesson, such as Tissot, N., 102, 103, or Wilde, 139. Explain any points unknown and really necessary for an understanding of the lesson.

6. Place in the notebooks the references, title and subtitles, conclusion 3, and text 4.

At home read the New Testament references, tell this story, and review the four "Tales of Bondage," 4 28 to 4 31.

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### 5 29. PETER THE HEROIC. *Acts* 2: 3.

*Teacher's Aim.* To illustrate from the example of Peter how true heroism may be acquired by one who lacks it.

1. Recall that Peter had been with Christ for three years, but, as shown in the last lesson, he was not yet as heroic as he thought he was.

2. (a) After fifty days of sad disappointment for the disciples since they had lost their Master, they were gathering again in Jerusalem for the feast of Pentecost. Suddenly there was a rushing sound, and tongue-like flames rested on each one, and they were all filled with the Holy Spirit, and began to speak with other tongues. People from every land who were there at the feast said, We hear

## PETER THE HEROIC

them speaking in our own tongues the mighty works of God. In their amazement they asked one another, What meaneth this? But others mocking said, They are drunken with new wine.

(b) This experience made a new man of Peter. With no more cowardly denials, but as a hero and as leader of the twelve, he lifted up his voice and said, Ye men of Judea and all you that dwell in Jerusalem, be it known to you that these are not drunken as ye suppose, for it is only nine o'clock in the morning. This is what the prophet Joel said, that God should pour forth his Spirit upon all flesh (*Joel 2:28 ff*). Jesus Christ was a man approved of God unto you by mighty works, which God did by him, as ye know. Ye by the hand of lawless men did crucify and slay him, and God raised him up, whereof we all are witnesses, and he received the promise of the Holy Spirit, and hath poured forth this which ye see and hear.

(c) Now when they heard this they were pricked in their hearts, and said to Peter, Brethren, what shall we do? And Peter boldly answered them, Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit. And with many other words he testified and exhorted them, saying, Save yourselves from this crooked generation. They that received his word were baptized. And there were added to them in that day about three thousand souls. And Peter continued, though forbidden by the rulers, to preach to the men of Jerusalem to repent and turn again that their sins might be blotted out, until the priests and Sadducees laid hands on him and put him in prison.

3. *Conclusion.* Peter the unheroic, when filled with the Holy Spirit in addition to his training with Jesus, became the boldest hero of them all.

4. *Text.* Whether it is right in the sight of God to harken unto you rather than unto God, judge ye. For we cannot but speak the things we saw and heard. *Acts 4:19, 20.*



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5. Some picture may be shown illustrating a part of this story, such as Wilde, 394.

The repeating of the story by the pupils, and the selection of title and subtitles *a*, *b*, and *c*, are of the first importance.

6. Place in the notebooks the references, title, subtitles, conclusion 3, text 4, and a picture if one is at hand.

At home read the references in the New Testament, tell this story, and review the five "Wilderness Tales," 4 32 to 4 36.

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### 5 30. THE STONING OF STEPHEN. *Acts* 7; 8.

*Teacher's Aim.* To make every pupil familiar with the fine character of Stephen, especially his Christian courage.

1. It took moral heroism for Daniel to speak unwelcome truth to kings. Even more courage is needed to speak to the people the things they dislike to hear.

2. (*a*) In the early days of the Christian church, when there were great numbers of disciples being added, one of the most active helpers was Stephen. He was one of the seven deacons first appointed to make a fair distribution of gifts to the poor. Being full of grace and power, he did great wonders and signs among the people. By his works and eloquent words he helped to turn many members of the Jewish synagogue into the Christian church.

(*b*) Other members of the synagogues disputed with Stephen, and when they were not able to withstand the wisdom and the spirit by which he spoke, they hired false witnesses who said, We have heard him speak blasphemous words against Moses and against God. And they stirred up the people and the elders and the scribes, and came upon him, and seized him, and brought him into the council, and made the false charges against him. When the high priest asked him whether these things were so, he arose with shining face, and preached to them Moses and the prophets, and said, Your fathers persecuted the prophets who spoke of

## THE STONING OF STEPHEN

the coming of the Righteous One, and when he came, you yourselves betrayed and murdered him.

(c) Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth; and cried out with a loud voice, and stopped their ears, and rushed upon him with one accord. And they cast him out of the city, and stoned him. And they laid down their clothes at the feet of a young man named Saul. And they stoned Stephen calling upon the Lord and saying, Lord Jesus, receive my spirit. And he kneeled down and prayed with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting to his death. And so died Stephen, the first Christian martyr.

3. *Text.* Lord, lay not this sin to their charge.

4. *Conclusion.* Stephen, the first Christian martyr, was a true hero, to tell the crowd plainly of their sin, and then to pray for them while they were stoning him to death.

5. Drill the pupils in the correct telling of the story, using the scripture language as far as practicable. Frame subtitles as you go along, and at the end a title for the story. Show a picture of the stoning of Stephen, such as Wilde, 392.

6. Place in the notebooks the reference, title and subtitles, the text, and conclusion.

At home read *Acts* 6; 7, tell this story, and review the five "Tales of the Judges," 4 37 to 4 41.

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## 5 31. PAUL AND BARNABAS AT LYSTRA. *Acts* 14:8-28.

*Teacher's Aim.* To teach the story of Paul and Barnabas refusing to be worshiped, as a heroic example of loyalty to the true God.

1. Did you ever receive praise for some good act which you had not done? What would be the honest thing to do, when that happens?

2. (a) Paul and Barnabas were on a preaching tour in the cities of Asia Minor, which were inhabited by both

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Greeks and Jews, who had never heard the gospel of Jesus Christ. They came to the town of Lystra. Among those who heard Paul preach, and believed his words, was a man who had been lame from his birth. When Paul saw his faith he said to the man, Stand upright on thy feet. And he leaped up and walked. When the multitude saw what Paul had done, they lifted up their voice saying, The gods are come down in the likeness of men.

(b) These people were believers in the old Greek gods; and when they got the idea that their gods had come among them, they called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker. And the priest of the temple, which was in front of the city, brought out oxen and flowers to the gates of the city, and wanted to offer sacrifice with the multitude, for they counted it the greatest honor that had ever fallen upon them, if Jupiter and Mercury had visited their city; and there were other favors and wonderful works which the priest hoped for at their hands.

(c) But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things to a living God, who made the heaven, and the earth and the sea, and all that in them is. And with these sayings they were scarcely able to restrain the multitudes from sacrificing to them. But when they had refused the worship of the Greeks, the Jews stoned Paul, and dragged him out of the city, supposing he was dead. But as the disciples stood around him he rose up and came back into the city, and on the morrow he went away. But before long, Paul and Barnabas visited the city again, encouraging the disciples to continue in the faith, appointing officers in the church, and with prayer and fasting they commended the brethren to the Lord on whom they had believed.

3. *Conclusion.* It would have been much safer and more flattering to the pride of Paul and Barnabas to let

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the Lystrians worship them as gods, but it would have been disloyal to their God, and they were heroic enough to be true.

4. *Text.* Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. *Matthew* 10:32.

5. Make a map showing the location of Lystra and Palestine. Show a picture of Paul and Barnabas at Lystra, such as Wilde, 459. Tell the story and teach the class to tell it, and to select title and subtitles in the usual way.

6. Place in the notebooks the reference, title, subtitles, conclusion, text, and map.

At home read the fourteenth chapter of the *Acts*, tell this story, and drill on the six series titles and the lesson titles in the Fourth grade.

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### 5 32. PAUL BEFORE THE MOB. *Acts* 21:7 to 22:30.

*Teacher's Aim.* Teach the story for its own sake, as a fine example of the stuff that true heroes are made of.

1. Saul of Tarsus, afterward called Paul, who had stood by and seen Stephen stoned to death, knew the dangers of a mob. But probably he had not thought at that time how it would seem to be set upon by a mob himself. But he began to find out how it felt at Lystra, and he found more of it at Jerusalem.

2. (a) Paul returned to Jerusalem after a great missionary journey in Asia and in Greece. The disciples and James, who was pastor there, all received him gladly. And when Paul had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it, glorified God. And they said to Paul, Thou seest, brother, how many thousands there are among the Jews of them that believed; and they are all zealous for the law. But they have been told that thou teachest the Jews who are among the Gentiles to forsake the law, telling them not to walk after the customs.

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They will certainly hear that thou art come, and will make trouble. Therefore take these four men who have a vow upon them, and purify thyself with them, and pay the charges for them that they may shave their heads. In this way all shall know that there is no truth in the things whereof they have been informed concerning thee.

(b) Then Paul took the four men, and the next day purifying himself with them went into the temple. And when the seven days were almost completed, some Jews from Asia saw him in the temple, and stirred up the multitude and laid hands on him, crying out, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law and this place. For they had before seen a Greek with him in the city, and so thought the four men were Greeks. And all the city was moved, and they laid hold on Paul and dragged him out of the temple. And as they were seeking to kill him, the chief captain heard of it, and took soldiers and ran down upon them, and bound Paul with two chains, and then inquired who he was, and what he had done. And some shouted one thing and some another, among the crowd. And when he could not know the certainty for the uproar, he commanded him to be brought into the castle; and the soldiers had to carry him, for the people followed after, crying out, Away with him.

(c) As they brought Paul to the castle, he said to the chief captain, May I say something to thee? And the captain said, Dost thou know Greek? Art thou not the Egyptian who before these days stirred up to sedition and led the four thousand assassins? But Paul said, I am a Jew of Tarsus, a citizen of no mean city. And he stood on the stairs and spoke in the Hebrew language. And when the people still shouted, Away with him, the captain tied him up with thongs to scourge him. But Paul said, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And the captain said, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.

## PAUL BEFORE THE MOB

And they unbound him. And the captain was afraid when he knew that he was a Roman, because he had bound him.

3. *Text.* I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Acts* 21: 13.

4. *Conclusion.* Paul was not afraid of mobs or false reports, for his love of Christ made him a true hero.

5. Show a picture illustrating the lesson, such as Wilde, 446. See that each pupil is able to tell the story.

6. Place in the notebooks the reference, the title and subtitles, the conclusion, and text.

For home work read *Acts* 21; 22.

Take one or more days at this point for review work. About three or four days will enable the class to review all the hero tales in both series.

It is very desirable that classes should learn the "Tale of Queen Esther," but it must not be done by sacrificing the reviews throughout the Fifth year. Let extra time be taken if necessary.

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### 5 33-40. THE TALE OF QUEEN ESTHER.

*Teacher's Aim.* The teacher will seek here, as in other stories of this grade, to teach the story thoroughly and appreciatively, and to secure a proper climax of interest in Hebrew patriotism by the cumulative effect of the successive lessons.

One part consisting of three units will be enough for one day. Let the teacher tell the story in about the form here given. After each unit is told, several pupils will reproduce it and name it. About three groups of lessons should be made—the first two lessons, the next four, and the last two going together. Give each group a title, and then name the whole.

When the work is completed, there should be an opportunity given to tell the story in public, a different pupil giving each separate lesson in the proper order. This will make a more satisfactory informal exercise than the more

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formal attempt to dramatize the story in a semi-public way, although this latter is practicable without costumes or dramatic properties. In this case some reconstruction of the words would be necessary; but it would be better to have the parts freely spoken and not literally memorized.

(a) Ahasuerus had been king in Babylon three years. His dominion covered 127 provinces from India to Ethiopia. For a half-year he showed the riches of his glorious kingdom, and the honor of his excellent majesty, to the nobles and princes of the Medes and Persians and other provinces. And when these days were fulfilled, the king made a feast to all the people that were present, both great and small, for seven days, in the court of the garden of the king's palace. There were hangings of white and green and blue cloth, fastened with cords of fine linen and purple to silver rings and pillars of marble. The couches were of gold and silver, upon a pavement of red and white and yellow and black marble. And they gave them drink in vessels of gold, each of a different pattern, and there was abundance of royal wine, which each might drink or let alone at his pleasure. *Esther* 1: 1-8.

(b) Also Vashti the queen made a feast for the women in the royal house. On the seventh day of the king's feast, when the heart of the king was merry with wine, he commanded the seven chamberlains that ministered in his presence to bring Vashti the queen before the king, with the crown royal, to show the peoples and the princes her beauty; for she was fair to look upon. But Queen Vashti refused to come at the king's commandment by the chamberlains; therefore was the king very wroth, and his anger burned in him. And he said to the wise men, What shall we do to Queen Vashti according to law, because she hath not done the bidding of the king? *Esther* 1: 9-15.

(c) And one answered before the king and princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of King Ahasuerus. For this deed of

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the queen will come abroad to all women, to make their husbands contemptible in their eyes, when it shall be reported: King Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. And this day will the princesses of Persia and Media, who have heard of it, report it to all the king's provinces. So will there arise much contempt and wrath. If it please the king, let there go forth a royal commandment from him, that Vashti come no more before Ahasuerus. And let the king give her royal estate to another that is better than she. And when the king's decree shall be published in all the kingdom, all the wives will give to their husbands honor, both to great and small. And the saying pleased the king and princes, and so he did. And he sent letters to every province and people according to their language, that every man should bear rule in his own house. *Esther 1:16-22.*

(d) When the king's decree had been carried out and his anger had been pacified, his servants said to him, Let the king appoint officers in all the provinces of the kingdom, that they may gather all the fair young virgins to the palace, to the house of the women. And let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so. There was a Jew in the palace, whose name was Mordecai. He had been carried from Jerusalem with the captives, whom the king of Babylon had carried away. He had brought up Esther, his uncle's orphan daughter; and the maiden was fair and beautiful. When her father and mother were dead, Mordecai took her for his own daughter. *Esther 2:1-7.*

(e) So it came to pass, when the king's commandment and his desire was heard, and when many maidens were gathered together in the king's palace, that Esther was taken into the king's house in care of the keeper of the women. And the maiden pleased the keeper, and she obtained kindness of him, and he speedily gave her everything she required, and the seven maidens who were best suited to be given her out of the king's house. And the keeper



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removed her and her maidens to the best place in the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her. *Esther* 2:8-11.

(f) The maidens spent a year in preparing themselves with oil of myrrh and sweet odors; and by this time Esther had obtained favor in the sight of all them that looked upon her. So when it came the turn of Esther to be taken into the royal house, the king loved her above all the women; and she obtained favor and kindness in his sight more than all the virgins. And he set the royal crown upon her head, and made her queen in place of Vashti. And the king made a great feast for Esther to all his princes and servants, and gave gifts according to the bounty of the king. And while the virgins were gathering for the feast, Mordecai was sitting at the king's gate; and he heard two of the king's chamberlains, who were angry, plotting to lay hands on the king. He told Esther what he had heard, and Esther told the king in Mordecai's name. When inquiry was made, the report was found to be true, and the men were both hanged on a tree; and it was written in the Book of the Chronicles before the king. *Esther* 2:12-23.

(g) There came a time when the king wished to set one of his princes over all the others; and Haman was chosen to be so advanced. All the king's servants bowed down and did reverence to Haman, for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants said to Mordecai, Why dost thou transgress the king's command? Now when they spoke daily to him and he hearkened not, they told Haman, to see what would happen, for Mordecai had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he scorned to lay hands on Mordecai alone when he learned that he was a Jew; but he

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sought rather to destroy all the Jews that were in the whole kingdom of Ahasuerus, and Mordecai with them. *Esther* 3: 1-6.

(h) And Haman said to King Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are different from those of every people; neither do they keep the king's laws; therefore it is not for the king's profit to bear with them. If it please the king, let it be written that they be destroyed. Let me allow ten thousand talents of silver to those who have the business in hand to bring the rest of their property into the king's treasury. And the king took his ring from his finger, the seal of his authority, and gave it to Haman, the Jew's enemy. And he said to Haman, The silver is given to thee, and the people also, to do with them as it seemeth good to thee. *Esther* 3: 7-11.

(i) Then were the king's scribes called, in the first month on the twentieth day. And there was written according to all that Haman commanded to the king's governors and princes in their own language. It was written in the name of Ahasuerus, and sealed with the king's ring. And the letters were sent by postmen into all the king's provinces to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month; and to take the spoil of them for a prey. A copy of the decree was published to all the peoples, that they should be ready at that day. The postmen went forth in haste by the king's command, and the decree was given out in the king's palace of Shushan. And the king and Haman sat down to drink; but the city was perplexed. *Esther* 3: 12-15.

(j) Now when Mordecai knew all that was done, he rent his clothes and put on sackcloth and ashes, and went out into the midst of the city, and cried with a loud and bitter cry. And he came even before the king's gate. For no one was permitted to enter the king's gate clothed with sackcloth. And in every province where the king's decree came,

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there was great mourning among the Jews, and fasting, and weeping, and wailing. And sackcloth and ashes were spread over many. *Esther* 4:1-3.

(*k*) Esther's maidens and chamberlains came and told her; and the queen was exceedingly grieved; and she sent clothing to Mordecai to replace his sackcloth, but he received it not. Then Esther called for one of the king's chamberlains who had been appointed to attend upon her, and sent him to Mordecai, to know what this was, and why it was. And Mordecai told him of all that had happened to him, and the exact sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it to Esther, and to declare it to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him, for her people. *Esther* 4:4-8.

(*l*) The chamberlain came and told Esther the words of Mordecai. Then Esther gave him a message to Mordecai, saying, All the king's servants, and the people of the king's provinces do know that whosoever, whether man or woman, shall come to the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live. But I have not been called to come in to the king these thirty days. And they told to Mordecai Esther's words. Then Mordecai returned answer to Esther, Think not that thou shalt escape; for if thou hold thy peace at this time, relief and deliverance shall arise from another place, but thou and thy father's house will perish. And who knoweth whether thou art not come to the kingdom for such a time as this? Then Esther bade them return answer to Mordecai, Go, gather together all the Jews that are in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day. I also and my maidens will fast in like manner; and so will I go in to the king, which is not according to law; and if I perish, I perish.

## THE TALE OF QUEEN ESTHER

So Mordecai went his way, and did according to all that Esther had commanded him. *Esther* 4: 9-17.

(m) Now it came to pass on the third day of the Jew's fasting, that Esther put on her royal apparel, and stood in the inner court of the king's house; and the king sat upon his royal throne opposite the entrance of the royal house. When the king saw Esther the queen standing in the court, she obtained favor in his sight, and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre. Then said the king to her, What wilt thou, queen Esther? What is thy request? It shall be given thee even to the half of the kingdom. And Esther said, If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for him. *Esther* 5: 1-4.

(n) Then the king said, Cause Haman to make haste, that it may be done as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said to Esther at the banquet of wine, What is thy petition? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said. *Esther* 5: 5-8.

(o) Then went Haman forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home. And he sent and fetched his friends and his wife. And Haman recounted to them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did

let no man come in with the king to the banquet which she had prepared but myself; and tomorrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said his wife and all his friends to him, Let a gallows be made fifty cubits high, and in the morning speak thou to the king that Mordecai be hanged thereon; then go thou in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made. *Esther* 5: 9-14.

(p) On that night the king did not sleep well, and he commanded to bring the Book of the Chronicles, and they were read before the king. And it was found written, that Mordecai had told of the two king's chamberlains who had sought to lay hands on King Ahasuerus. And the king said, What honor and dignity hath been bestowed on Mordecai for this? His servants said, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house to speak to the king to hang Mordecai on the gallows which he had prepared for him. And the king's servant said to him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said to him, What shall be done to the man whom the king delights to honor? Now Haman said in his heart, To whom would the king delight to do honor more than to myself? So he said, For the man whom the king delights to honor let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon; and let the horse and the apparel be delivered to the hand of one of the king's most noble princes that he may array the man therewith, whom the king delights to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. *Esther* 6: 1-9.

(q) Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even

## THE TALE OF QUEEN ESTHER

so to Mordecai the Jew that sitteth at the king's gate; let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king delighteth to honor. And Mordecai came again to the king's gate. But Haman hastened to his house, mourning and having his head covered. And Haman recounted to his wife and all his friends everything that had befallen him. Then said his wise men and his wife, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him. While they were yet talking with him, came the king's chamberlains, and hastened to bring Haman to the banquet that Esther had prepared. *Esther 6: 10-14.*

(r) So the king and Haman came to the banquet with Esther the queen. And the king said again on the second day of the banquet, What is thy petition, Queen Esther? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed. Then Esther the queen said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. Then said Ahasuerus to Esther the queen, Who is he, and where is he that durst presume in his heart to do this? And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet. And Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then said one of the king's chamberlains that were before the king, Behold the gallows fifty cubits high, which Haman made for Mordecai, who spake good for the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath was pacified. *Esther 7.*

## TALES OF TRUE HEROISM

(s) On the same day with the fall of Haman, the king Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. In the meantime Esther had told the king what Mordecai was to her, and that she had been brought up in his house. And Mordecai was brought in to the presence of the king. And the king took off his ring, which he had taken from Haman, and he gave it to Mordecai. And Esther set Mordecai over the house of Haman, which now belonged to her. *Esther* 8:1, 2.

(t) And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears. Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews that are in all the king's provinces; for how can I endure to see the evil that shall come to my people? Or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said to Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid hands upon the Jews. Write ye also concerning the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring; for writing which is written in the king's name, and sealed with the king's ring, may no man reverse. *Esther* 8:3-8.

(u) Then were the king's scribes called in the third month and the twenty-third day. And it was written according to all that Mordecai commanded to the Jews and to the governors and princes of the hundred and twenty-seven provinces in their own languages. And he wrote in the name of Ahasuerus, and sealed it with the king's ring, and sent letters by postmen on horseback riding on swift steeds used in the king's service.

In these letters the king granted the Jews in every city the right to gather themselves together, and to stand for

## THE TALE OF QUEEN ESTHER

their life, to destroy, to slay and to cause to perish, all the power of the people and the province that would assault them, their little ones and their women, and to take the spoil of them for a prey, upon one day in all the provinces of King Ahasuerus, upon the thirteenth day of the twelfth month. And this decree was published in all the provinces by postmen riding on swift steeds pressed on by the king's command. And Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold, and with a robe of fine linen and purple. And the city shouted and was glad. And the Jews had light and gladness and joy and honor in every province and city where the king's decree came. And many among the peoples of the land became Jews; for the fear of the Jews had fallen upon them. *Esther* 8: 9-17.

(v) The day drew near when the king's decree was to be put in execution; and the Jews' enemies had hoped to rule over them. But on the contrary, the Jews had rule over them that hated them. The Jews gathered in the cities to lay hands on such as sought their hurt. And no man could withstand them; for the fear of them was fallen upon all the peoples. And the king's governors and princes helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house; and his fame went throughout all the provinces; for the man Mordecai waxed greater and greater. And the Jews smote all their enemies with the stroke of the sword; and they did what they would to them that hated them. And the ten sons of Haman, the Jews' enemy, they slew; but on the spoil they laid not hands. *Esther* 9: 1-10.

(w) So on the thirteenth day of the twelfth month the Jews in all the king's provinces gathered themselves together, and stood for their lives; and had rest from their enemies, and slew them that hated them; but on the spoil they laid not their hands. And the fourteenth day they rested, and made a day of feasting and gladness, a good day, and a day of sending of gifts one to another. *Esther* 9: 11-19.



## TALES OF TRUE HEROISM

(x) And Mordecai wrote these things, and sent letters to all the Jews that were in all the provinces of the King Ahasuerus, both near and far, bidding them keep the fourteenth and fifteenth day of the twelfth month, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written to them.

As Haman had cast the lot (called Pur) against them to consume them, and by the king's command it had fallen on his own head, they called these days Purim. The Jews ordained, and took upon them and upon their children, that they should keep these two days every year; and that these days should be remembered and kept through every generation, and in every family, province and city; and that the feast of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed. *Esther* 9: 20-32.

The only interpretation or generalizing the story needs is the clear presentation of its dramatic movement. It will make its own impression, and will give a good insight into some aspects of the life of the Jews in Babylon.

Pictures may be shown at the points which they illustrate. The best pictures are Tissot's *Triumph of Mordecai* (O., 99), and Wilde's, numbers 622, 623, 630, 529, 530. The notebooks should contain the analysis of the story in titles and subtitles, together with the chapter and verse reference for each, and the pictures.

Home work during these eight lessons on *Esther* may consist in the reading of the *Book of Esther*, the telling of the stories, reading *Psalm* 137, *Daniel* or some of the stories of Daniel in Babylon, reading the history and description of ancient Babylon, and accounts of other ancient and modern persecutions of the Jews.

## SIXTH GRADE

### GEOGRAPHY OF PALESTINE

It is not sufficient to locate places as they come in the course of study. There must be a time when the main facts of the geography are brought together as a system, and mastered. It can be done in a few days of vigorous drill. Occasional reviews will keep it as a permanent and very valuable acquisition.

Each pupil learns by a little practice to draw a simple map of Palestine, and to locate all the details mentioned below. It is better to draw a separate map for each of the four groups; but if the map is large, the fifty points can all be indicated on it by number. A pupil goes to the map and points to the numbers, at the same time naming the place. Or one points out the number, while another names the place, and a third repeats a passage of scripture referring to it. The references here given are only suggestions. Others should be chosen to correspond somewhat with the former instruction of the class. With the help of the Bible Encyclopedia or the Historical Geography a similar instruction should be prepared on the places outside of Palestine, mentioned in the parts of the Bible studied. This work should be taken up at some convenient time in the Sixth or Seventh grade. There is of course no pretense of completeness here. But it is a concrete task, easily mastered and retained. It will be done by many who would never do it if it were left indefinite, or if a more complete geography were required.

#### TEN WATERS

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|--|--|
| 1. Mediterranean Sea. <i>Numbers</i> 34:6. | 6. Brook Jabbok. <i>Genesis</i> 32:22.   |
| 2. River Jordan. <i>Joshua</i> 1:2.        | 7. Brook Arnon. <i>Numbers</i> 21:24.    |
| 3. Lake Merom. <i>Joshua</i> 11:5.         | 8. Brook Zered. <i>Deuteronomy</i> 2:14. |
| 4. Sea of Galilee. <i>Matthew</i> 4:18.    | 9. Brook Kedron. <i>John</i> 18:1.       |
| 5. Dead Sea. <i>Genesis</i> 14:3.          | 10. Brook Kishon. <i>Judges</i> 3:21.    |

## GEOGRAPHY OF PALESTINE

### TEN DISTRICTS

#### WESTERN.

- 11. Phenicia. *Acts* 15:3.
- 12. Galilee. *1 Kings* 9:11.
- 13. Samaria. *2 Kings* 17:28.
- 14. Judea. *Acts* 1:8.

#### EASTERN

- 15. Bashan. *Deuteronomy* 3:3.
- 16. Decapolis. *Mark* 3:20.
- 17. Gilead. *2 Kings* 10:32, 33.
- 18. Ammon. *2 Samuel* 8:11, 12.
- 19. Moab. *Numbers* 21:13.
- 20. Edom. *2 Samuel* 8:14.

### TEN PLAINS AND MOUNTAINS

#### PLAINS

- 21. Esdraelon (Jezreel). *Judges* 6:23.
- 22. Sharon. *Isaiah* 33:9.
- 23. The South (Negeb). *Genesis* 31:1.
- 24. Jericho. *Joshua* 3:10.

#### MOUNTAINS

- 25. Lebanon. *Psalms* 92:12.
- 26. Hermon. *Joshua* 12:1.
- 27. Carmel. *1 Kings* 18:42.
- 28. Gilboa. *1 Samuel* 31:1.
- 29. Gerizim. *Deuteronomy* 11:29.
- 30. Olivet. *Luke* 21:37.

### TWENTY CITIES

#### NORTHERN

- 31. Dan. *Judges* 18:29.
- 32. Caesarea Philippi. *Matthew* 16:13.

#### GALILEAN

- 33. Bethsaida. *John* 12:21.
- 34. Capernaum. *Matthew* 4:13.
- 35. Tiberias. *John* 6:23.
- 36. Cana. *John* 2:1.
- 37. Nazareth. *Luke* 2:39.
- 38. Nain. *Luke* 7:11.

#### CENTRAL

- 42. Samaria. *1 Kings* 16:24.
- 43. Shechem. *Genesis* 12:6.
- 44. Shiloh. *Joshua* 18:1.
- 45. Jericho. *Joshua* 2:2.
- 46. Bethany. *Luke* 24:50.
- 47. Jerusalem. *1 Kings* 14:21.

#### SOUTHERN

- 48. Bethlehem. *Matthew* 2:1.
- 49. Hebron. *Genesis* 23:19.
- 50. Beersheba. *Genesis* 22:19.

#### WESTERN

- 39. Caesarea. *Acts* 23:23.
- 40. Joppa. *Acts* 10:5.
- 41. Gaza. *Judges* 16:21.

## THE PATRIARCHS—AN OLD-TIME PILGRIM.

### THE PATRIARCHS

#### 6 1. AN OLD-TIME PILGRIM. *Genesis* 12:1-10.

What families or colonies have you known or heard of, who have removed from one country to another? What reason had they for removing?

We read in *Joshua* 24:2 that Terah, the father of Abraham, dwelt of old time beyond the river Euphrates, and served other gods. In the city of Ur where they dwelt, there was a great temple for the worship of the Moon-god. Abram and his father did not like that religion, but preferred to worship Jehovah. So they moved far up the valley to Haran, and dwelt there for a time. But after a while Jehovah said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, to the land that I will show thee; and I will make thee a great nation; and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse. And in thee shall all the nations of the earth be blessed. *Genesis* 12:1-3. A

So Abram went as Jehovah had spoken; and Abram was seventy-five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran. And they went forth to go into the land of Canaan; and to the land of Canaan they came. And Abram passed through the land of Shechem, to the oak of Moreh. And the Canaanite was then in the land. And Jehovah appeared to Abram and said, Unto thy seed will I give this land. And there he builded an altar to Jehovah, who appeared to him. From there he removed to the mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Ai on the east. And there also he builded an altar to Jehovah, and called upon the name of Jehovah. And Abram journeyed, going on still toward the South. And there was a famine in the land;

## THE PATRIARCHS

and Abram went down into Egypt to sojourn there, for the famine was sore in the land. *Genesis* 12:4-10. *B*

The story of Abram reminds us of the story of the Pilgrim Fathers, who settled in New England in much the same way as Abram settled in Canaan. John Robinson and his friends went away from Scrooby in England, because they were not permitted to serve God there in the way which they thought right. They went to Holland for a while, as Abram went to Haran. Finally part of them crossed the ocean in the ship *Mayflower* to Plymouth, Massachusetts, and God gave them this land. The New England people now observe December 21, as Forefathers' Day, in commemoration of the landing of the Pilgrims from the *Mayflower* at Plymouth in 1620. *C*

Picture, Wilde, 561.

*Conclusion.* Abram trusted God, and therefore he became a pilgrim, and went into strange lands wherever he believed the Lord would have him go.

*Text.* By faith Abraham when he was called obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. *Hebrews* 11:18. *D*

Each pupil should keep a notebook. An ordinary composition book about seven by eight inches is the best size. The notebook should contain a title for each lesson, and subtitles for the several parts, *A*, *B*, *C*, the conclusion, and the text, maxim, verse, or memory work; also any maps required may be drawn in the book, or if drawn on separate sheets they should be fastened into the notebook, together with any pictures or other material illustrating the lesson. The notebooks are very important when it comes to the reviews.

*Home Work.* For this lesson, draw map I, showing Babylonia, Ur, Haran, Canaan, Shechem and Bethel. Many Bibles contain maps which will help in the drawing; but it is better not to insert a printed map in the notebook. It is far better for each pupil to make his own maps. Read

## AN OLD-TIME PILGRIM

*Genesis* 1:1–10. Tell this story. Learn the “Pilgrim Hymn” of Leonard Bacon.

These lessons are taught by the story method. The teacher tells the first part, *A*, and then has the pupils tell it until it is told correctly; a subtitle for the unit is selected, and then the other parts are treated in the same way in succession. The conclusion is clearly stated, first by the teacher, and then by the pupils. The text is repeated or read, found in the Bibles, perhaps given in concert, or memorized. Explanations, pictures, and maps are attended to, and a title or name given to the lesson. If the story method is followed as above outlined, only a few of the questions will be found necessary in teaching the lessons at first, but in review they are useful.

*A* Look up in the Bibles and read *Joshua* 24:2. Where were the first and second homes of Abram? What was the chief reason for Abram’s moving? What hope or promise led him on?

*B* How many removals of Abram are here mentioned? Into what land did they come? Did any people dwell there? How did Abram honor God for his gifts and promises?

*C* What is a pilgrim? Why did John Robinson become a Pilgrim? What place in America was first associated with the Pilgrims? What is their anniversary?

### THE PILGRIM HYMN.

O God, beneath thy guiding hand,  
Our exiled fathers crossed the sea,  
And when they trod the wintry strand,  
With prayer and psalm they worshiped thee.

Thou heardst well pleased the song, the prayer—  
The blessing came; and still its power  
Shall onward through all ages bear  
The memory of that holy hour.

## THE PATRIARCHS

What change! through pathless wilds no more  
The fierce and naked savage roams:  
Sweet peace along the cultured shore,  
Breaks from ten thousand happy homes.

Leonard Bacon.

### 6 2. A FRIENDLY NEIGHBOR. *Genesis* 13; 14.

Let the last story, "An Old-Time Pilgrim," be briefly told, and also the story of Abram and his brother's son.  
3 13; 1 19; 2 1.

Abram returned from Egypt with Lot and all that they had to Bethel, at the place where his tent had been before. And there Abram called upon the name of Jehovah. And Abram and Lot both grew rich in flocks and herds and servants. And their herdmen strove together for the pastures; and there was not room enough for them both. So Lot journeyed east, and they separated the one from the other. Abram dwelt in Hebron in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as the wicked city of Sodom. *Genesis* 13. A

Four kings from the far east, near Ur, came and made war on the cities of the Plain where Lot dwelt. They were carrying away the spoils and many captives, including Lot and his family, when a man who had escaped came and told Abram what had happened. Abram quickly gathered as many armed men as he could, and set out after the enemy. He followed them as far as Damascus, and brought back with him Lot and his family and the other captives, and the goods which had been taken. *Genesis* 14:1-16. B

As Abram returned with the spoils which had been lost, the people in the cities through which he passed were very glad, because such a good friend had come to help them in their trouble. One of those cities was Salem, and the name of its king was Mel-chiz'e-dek. He was a priest of the Most High God. He went out to meet Abram and his men with gifts of food for the soldiers and for the rescued women

## A FRIENDLY NEIGHBOR

and men; and he said, Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, which hath delivered thine enemies into thy hand. And the king of Sodom said to Abram, Give me the persons and take the goods to thyself. But Abram would receive nothing save what his men had eaten. Then Abram gave as an offering to the priest-king of Salem a tithe of the rescued goods, for that was their custom with all goods taken in war; and he brought the rest back to Sodom. *Genesis 14: 17-24. C*

During the first year that the Pilgrim Fathers were in the new world, they made friends with Massasoit, the Indian chief. Another chief made war on him and captured him. As soon as the news came to Plymouth, Miles Standish and ten armed men went to relieve their friend Massasoit. When the Indians saw what true and trusty friends their white neighbors were, many others wished to make friends with them. *D*

*Conclusion.* Abram acted as a friendly neighbor, and therefore he did not want pay for what he did; but he made new friends thereby.

*Text.* Thou shalt love thy neighbor as thyself. *Matthew 22: 39. E*

Show a picture such as Tissot's Kings of the Five Cities. O., 9. Explain "tithes" and any other phrase which is not understood.

*A* Where did Abram finally settle? Why did he go to the hill country instead of the Plain? (Gave Lot the first choice.)

*B* What trouble befell the cities of the Plain? What did Abram do when he heard of it?

*C* How did the king of Sodom offer to repay Abram for his kind help? What is a tithe? Is there any sign of gratitude from Lot?

*D* Relate the similar case of Miles Standish.



## THE PATRIARCHS

*E* What is the conclusion about the neighborliness of Abram? What is the gospel on this subject? (text.)

Home reading, *Genesis* 13; 14. Tell this story. Review the Pilgrim Hymn.

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### 6 3. BETTER THAN QUARRELING. *Genesis* 21: 22-34.

What kind of a neighbor was Abram to those who lived near him? How did he come to have his name changed to Abraham? *Genesis* 17: 1-5.

One of Abraham's neighbors was the Philistine king of Gerar, whose name was Abimelech. This king with the captain of his host came to Abraham and said, God is with thee in all that thou doest. Therefore swear to me now that thou wilt not deal falsely with me, nor with my son, nor with my son's son. This king saw that if God was with Abraham, it would be dangerous to have him for an enemy, when he lived so near. And Abraham willingly consented to the treaty, and said, I will swear to it. *Genesis* 21: 22-24. *A*

After Abraham had promised to be a friend to the king and to his children, he told the king of a trouble that had arisen between their servants, of which the king had not heard. In that country, water for the cattle is sometimes hard to find. The servants dig wells, and when they get a good well of water, they stay near it and call the place their own. Abraham's servants had such a well, and the servants of the king of Gerar had driven them away from it. That is, they had robbed the servants of Abraham of their well and pasture, without telling their own master what they had done. And so the king made apologies to Abraham, saying that he had not heard of it until that day. *Genesis* 21: 25, 26. *B*

Abraham accepted the king's apology and did not quarrel with him. In these days when men make a covenant or a bargain they sometimes write it on paper and sign their names. In those days it was more common to give some

## BETTER THAN QUARRELING

gift as a pledge and reminder of the agreement. So Abraham took sheep and oxen and gave them to Abimelech; and they two made a covenant of future friendship. Then Abraham set apart, as a special gift to the king, seven lambs; and the king did not understand what this meant. So Abraham explained that the king was to receive this gift as a reminder that the well belonged to the man who had given him the lambs. After this they became fast friends, and the king went back to his home in Gerar. Abraham planted a tree by the well, and called the place Beer-sheba. He dwelt there for a long time, and called there upon the name of the Lord, the Everlasting God. *Genesis 21: 27-30. C*

William Penn, at the great council with the Indian chiefs on the banks of the Delaware, said to them, My friends, we have met on the broad pathway of good faith. We are all one flesh and blood. Being brethren, no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love. The chiefs replied, While the rivers run and the sun shines we will live in peace with the children of William Penn. No record was made of the treaty, for none was needed. Its terms were written, not on decaying parchment, but on the living hearts of men. No deed of violence or injustice ever marred the sacred covenant. The Indians vied with the Quakers in keeping unbroken the pledge of perpetual peace. For more than seventy years, during which the province remained under the control of the Friends, not a single war whoop was heard within the borders of Pennsylvania. The Quaker hat and coat proved to be a better defense for the wearer than coat-of-mail and musket. (*Ridpath's History of the United States.*) *D*

*Conclusion.* It is better not to quarrel with those who injure us, but patiently and peaceably to come to an agreement.

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*Texts.* He that is slow to anger is better than the mighty;

And he that ruleth his spirit, than he that taketh a city. *Proverbs* 16:32.

If it be possible, as much as in you lieth, be at peace with all men. *Romans* 12:18. *E*

*Home Work.* Find Gerar of the Philistines, and Beersheba, on a map of ancient Canaan, and insert them in your map I. Read *Genesis* 17:1-8; 21:22-34. Tell this story.

It is expected that the story method of teaching these lessons will be used regularly. Each part shall first be told by the teacher. Then the pupils tell the part and name it. The notebooks should contain the outline of the story, the conclusion, texts, memory verses, etc.

*A* What did Abimelech believe about Abraham? Why should this make him want to be on friendly terms with Abraham? What did he ask Abraham to do?

*B* Was there any reason why Abraham might have refused to do what the king asked? How did men get a right to pasture lands? Explain this trouble.

*C* How did Abraham bind the agreement? How did it turn out in after years?

*D* Tell the story of William Penn and the Indians, which proves the same conclusion.

*E* State the conclusion; and quote scripture in support of it.

We bless thee for thy peace, O God,  
Deep as the soundless sea,  
Which falls like sunshine on the road  
Of those who trust in thee.

## THE END OF A PILGRIMAGE

### 6 4. THE END OF A PILGRIMAGE. *Genesis* 23.

What is meant by a pilgrimage? Why have we called Abraham a pilgrim? What journeys do we know that Abraham and Sarah made after they came to Canaan? *Genesis* 12:10; 20:1.

When Sarah was very old her wanderings ceased, and she died in Hebron. People wish when they die to have their bones laid away with their fathers. But Abraham and Sarah had gone far away from the old home of their fathers. Abraham was to become himself the father of a great race in a new land. So when his wife died, he came to the children of Heth who dwelt there and said, I am a stranger and a sojourner with you; give me possession of a burying-place with you, that I may bury my dead out of my sight. And they answered, Hear us, my lord; thou art a prince of God among us. Take your choice of our sepulchres to bury thy dead. No one of us will withhold his sepulchre from thee. *Genesis* 23:1-6. *A*

Abraham said, If it please you, I will buy at the full price the cave of Machpelah, at the end of Ephron's field, for a possession and a burying-place. And Ephron said, Nay, my lord, hear me; the field give I thee, and the cave that is therein, I give it thee. In the presence of my people I give it thee. Bury thy dead. But Abraham bowed himself down before the people of the land and said, If thou wilt, I will give thee the price of the field; take it of me and I will bury my dead there. And Ephron answered, A piece of land worth four hundred shekels of silver, what is that betwixt me and thee? Bury therefore thy dead. And Abraham weighed to Ephron the silver which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant. *Genesis* 23:7-17. *B*

So the field of Ephron, which was in Machpelah, and the cave which was therein, and all the trees which are in the field, were made sure to Abraham for a possession in the presence of the children of Heth, before all that went

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in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of Machpelah in Hebron in the land of Canaan. Abraham made his home in Hebron, and ceased his wanderings after Sarah was buried in the family grave in Machpelah. Abraham, and his children, and his children's children, were buried there. It was this which began to make that country the Holy Land. And to this day it is thought of as the home land of all the children of Abraham. Many generations afterward, when the children of Abraham had been carried away captive to Babylon, they still loved the home land, and did not feel like singing the Lord's songs in a strange land. Read *Psalms* 137:1-6 1 29, 37; 2 2. *C*

This is one of the ways in which a place or country becomes dear to a family or race. After the Pilgrim Fathers had laid away many of their dead at Plymouth, during the first winter they were there, they did not wish to move away from that spot. They could serve God more truly by the graves of their dear ones in the land to which God had led them. That is what makes this hymn so dear to us:

My country! 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died!  
Land of the Pilgrims' pride!  
From every mountain side  
Let freedom ring! *D*

*Conclusions.* (a) Because Abraham had been a good and trusted neighbor, it was easy for him in the time of his sorrow to obtain what he needed from his neighbors.

(b) A place becomes sacred and beloved by the memories of family, childhood, religion, or important events associated with it. *E*

Explain that a shekel of silver is a little more than the weight of a half-dollar; and instead of being stamped all alike, the small pieces were weighed out in a balance. *A*

## THE END OF A PILGRIMAGE

picture of a balance might be drawn in the notebooks. Place there also the outline of the lesson, the hymn, and the conclusions.

*A* Where did the pilgrimage end for Sarah? How did Abraham get a place of burial?

*B* What reasons can you think of, why Abraham insisted on paying the full price for the field? How did they pay? What is the use of witnesses in doing such business? In what other way had Abraham gained possession of land?  
**6 3.**

*C* Why be so particular about naming every item, such as the trees? Where on the map was the place which Abraham bought? How did it become a place of interest?

*D* Compare Burial Hill, Plymouth, with Hebron. Where is Plymouth? How do *Psalms* 137, and the hymn America, compare in thought?

*E* What moral and religious conclusions are suggested by this lesson?

*Home Work.* Read *Genesis* 23, tell this story, and commit to memory the hymn America.

A period should be taken to review these four lessons, having all the stories told and corrected, and all the conclusions, texts, memory exercises, and notebook work gone over and perfected.

Before proceeding to the next lesson there should also be a careful rehearsal of the following Kinsman Stories: **3 1**, Finding a Wife for Isaac, and **3 2**, Bringing Rebekah.

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### **6 5.** A FORTUNE EARNED. *Genesis* 26: 1-6, 12-14a.

Did you ever see a farm or a garden that would bring its owner a fortune without any work? What will happen if there is no work put upon it?

Abraham and Sarah had a son, whose name was Isaac. For many years they had no children, and so he was regarded as a special gift from God to them, and he was very dear. When Abraham died, and was buried in the cave of

Machpelah, Isaac became the head of the tribe, or the patriarch, as his father had been. The patriarch was the ruler of the tribe, and in those days the people had no other ruler. This right belonged to Isaac from his birth, because he was the first son, and so it was called his birthright. *A*

Some years after Isaac became the patriarch, there was a famine in the land of Canaan where he lived. In that country the rain falls in winter, making the grass and grain grow for the early summer harvest, and filling the streams and wells with water. The winter must have passed without any rain, so that the flocks and herds of Isaac were perishing for want of water and grass, and he was becoming a poor man. So he gathered the tribe and their animals together, and moved toward the sea coast. Isaac remembered how his father Abraham many years before had been on friendly terms with the king of Gerar, so he went there and found that there was no famine. But the people of that place were poor, because they did not work. The old wells which Abraham used had become filled with rubbish, and the fields were poorly tilled. *Genesis 26: 1-6. B*

There was no objection to Isaac's living at Gerar; and so he began to till some fields and gardens carefully and to sow seed in them. He made wells, so that he could water them and also give his animals plenty of water, as well as the grass. It was hard work for Isaac and his servants; but when they saw the rich harvest ripening, they were glad they had labored, and were willing to continue it, for they were not idlers, or lazy people. God had blessed them in their work, so that they harvested a hundred times as much as they had sown; and Isaac soon regained the fortune which he had lost by the famine in the land of Canaan, and much more besides. *Genesis 26: 12-14a. C*

Benjamin Franklin says, I spent no time in taverns, games, or frolics of any kind; and my industry in my business continued. I was indebted for my printing-house; I had a young family coming on to be educated; and I had

## A FORTUNE EARNED

two competitors to contend with for business, who were established in the place before me. My circumstances, however, grew daily easier. My original habits of frugality continuing, and my father having, among his instructions to me when a boy, frequently repeated a proverb of Solomon, Seest thou a man diligent in his business? he shall stand before kings, I thence considered industry as a means of obtaining wealth and distinction; which encouraged me, though I did not think I should ever literally stand before kings; which, however, has happened; for I have stood before five, and even had the honor of dining with one, the king of Denmark. *D*

*Conclusion.* Industry and hard work, such as Isaac expended at Gerar, and such as Franklin expended in Philadelphia, will win success in spite of many obstacles which defeat the indolent and thriftless.

*Maxim.* God helps those who help themselves.

*A* What is a patriarch? Who was the next patriarch after Abraham? What was the ground of his right?

*B* When did they have rains in Canaan? Did they ever fail? What was the effect? What did Isaac do in such a case? How much of prosperity did he find where he went?

*C* What forms of work did Isaac and his servants take up at Gerar? What were the results of their work?

*D* What story is here told about Franklin's industry? Where is Franklin's proverb to be found?

*E* What moral conclusion may be drawn from this? What maxim fits the case?

Teach the lesson by the usual method of the reproduced story, not neglecting the part about Franklin, or the conclusion and maxim.

Assign for home work the rehearsal of this lesson, and the beginning of a systematic review of the Fifth grade lessons, and taking the first three lessons. The teacher will devise some means of checking up this work, either by special sessions, or by occasional tests.



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### 6 6. A FORTUNE ENVIED. *Genesis* 26:12-33.

How did Isaac come to be living in Gerar? How did Isaac prosper there? How were the people of Gerar prospering?

When the Philistines of Gerar saw Isaac's fields bearing a harvest of a hundredfold, and the increase of his flocks and herds, and his growing greatness, they envied him. Isaac had done them no injury, and had earned all that he had by hard work, and yet they hated him and were jealous of him. Their envy and hatred led them to trouble Isaac and vex his servants. They filled his wells with earth, and quarreled with his herdmen, saying, The water is ours; until the king was obliged to ask him to go away into the valley. But their envy was very bitter. Twice more Isaac had to move before he got beyond the reach of their envy. At last he found a place where he might dwell at peace at Beersheba, where his father Abraham had planted a tree by the well, and where he built an altar and called upon the Everlasting God. *Genesis* 26:12-23. A

On the night after Isaac went to Beersheba, Jehovah appeared to him and said, I am the God of Abraham thy father. Fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there and called upon the name of Jehovah, and pitched his tent there. And there Isaac's servants digged a well. And the envy of the Philistines turned to fear, when they saw the greatness of Isaac, and remembered how badly they had treated him. If now he should turn upon them, he might drive them from their own home, and take possession himself. So the king came to Isaac at Beersheba, with a wise friend, and the captain of his host. Isaac said, Wherefore are ye come to me, seeing ye hate me and have sent me away from you? And they said, We saw plainly that Jehovah was with thee; and we said, Let there now be an oath betwixt us, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not

touched thee, and as we have done to thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah. *Genesis 26:24-29. B*

Isaac did not care to dispute the king's claim that he had done nothing but good, because disputes lead to quarreling. But he made a feast for the king of Gerar and his companions, and they did eat and drink. And in the morning they arose early, and made a covenant, or treaty, together, and they swore one to another, not to do each other any injury. And Isaac sent them away, and they departed from him in peace, for he had no desire to injure the Philistines, however great he might become himself. And it came to pass that very day, that the servants of Isaac came and told him concerning the well which they were digging, and said to him, We have found water. *Genesis 26:30-32. C*

*Conclusion.* The king of Gerar envied Isaac's prosperity. Envy is a sign of selfishness, it causes fear, and it spoils friendship. If one loves his neighbor as himself, he will be as glad when his neighbor succeeds, as if it were himself.

*Texts.* (a) Thou shalt not covet. *Exodus 20:17.*

(b) Thou shalt love thy neighbor as thyself. *Leviticus 19:18.*

(c) Love envieth not. *1 Corinthians 13:4. D*

The Philistines who would neither work their own land themselves, nor allow Isaac to do so, are like the dog in the manger in the fable. Keep the Philistines in mind, for they were a great trouble to Israel in after years.

After the story has been told well by the pupils, the outline of it should be placed in the notebooks, together with the reference, conclusion, and texts.

At home all the scripture references and texts should be looked up in the Bible and read, answers to the *D* questions found for the next time, and this story rehearsed.

*A* How did the Philistines regard Isaac's prosperity? How did their herdmen get on together? What changes became necessary?

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*B* What change came over the feelings of the Philistines? What danger did they foresee? How did they try to meet it?

*C* Was the request agreeable to Isaac? What further success came to Isaac at the same time?

*D* What are some of the effects of envy? State the conclusion of the lesson. What Commandment touches this subject? Where in the Bible are the Commandments found? In what other places in the Bible can you find the Leviticus text?

A full period or more should now be taken for a thorough review of the six lessons on Abraham and Isaac.

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### 6 7. DECEIVING AN OLD MAN. *Genesis 27.*

Review the story about Bringing Rebekah 3 2, and the story of the two sons of Isaac and Rebekah, Jacob and Esau, 3 14.

When Isaac was old and his eyes were dim, so that he could not see, he called Esau, his elder son, and said, My son, behold, now I am old; I know not the day of my death. Now therefore take thy quiver and thy bow, and go out and take me venison, and make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless thee before I die. This blessing was needed to make him patriarch, or head of the tribe. But Rebekah heard what Isaac said to his son Esau. Esau went out to hunt for venison. And then Rebekah said to her son Jacob, Behold, I heard what thy father said to Esau. Now therefore go to the flock and fetch me two good kids of the goats, and I will make savory food for thy father, such as he likes; and thou shalt bring it to thy father, that he may eat, so that he may bless thee before he dies. And Jacob said to his mother, Esau is a hairy man, and I am smooth. If my father should feel me, I should seem to him a deceiver, and should get a curse and not a blessing. And she said, Upon me be the curse; only obey my voice, and go and fetch them. *Genesis 27:1-13.* *A*

## DECEIVING AN OLD MAN

And Jacob brought the young goats to his mother, and she made savory food, such as his father loved. And she put Esau's garments upon Jacob, and she put the skins of the goats upon his hands and his neck. And he brought the savory food to his father; and Isaac said, Who art thou, my son? And Jacob answered, I am Esau, thy first-born; I have done according as thou badest me. Arise, I pray thee, and eat of my venison, that thy soul may bless me. And Isaac said, How is it that thou hast found it so quickly? And he said, Because Jehovah gave me good speed. And Isaac said, Come near, that I may feel thee. The voice is the voice of Jacob, but the hands are the hands of Esau. Art thou my very son Esau? And he said, I am. And Isaac ate the food, and gave him the blessing, and said,

Let people serve thee,  
And nations bow down to thee;  
Be lord over thy brethren;  
And let thy mother's sons bow down to thee.

*Genesis 27:14-29. B*

Jacob had scarcely gone out, when Esau came in from his hunting. And he also made savory food and gave it to his father and said, Let my father arise and eat of his son's venison, that thy soul may bless me. And Isaac said, Who art thou? And he said, I am thy son, thy first-born, Esau. And Isaac trembled exceedingly and said, Who then is he that hath brought me venison, and I have eaten before thou camest, and have blessed him? Yea, and he shall be blessed. And Esau cried and said, Bless me, even me also, my father. Hast thou not reserved a blessing for me? And Isaac said, Thy brother came with guile and hath taken away thy blessing. Behold, I have made him thy lord, and all his brethren have I given to him for servants. What then shall I do for thee, my son? And Esau lifted up his voice and wept. And Esau hated Jacob, and said, My father has not long to live, and then I will slay my brother Jacob. And these words were told to Rebekah, and she

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called Jacob and said, My son, arise and flee to Laban, my brother, to Haran; and tarry with him until thy brother's fury turn away, and he forget that which thou hast done to him; then will I send and fetch thee from thence. *Genesis* 27:30-45. *C*

There is an old fable about a wolf who found it hard work to get food, because the lambs were afraid of him and ran away as soon as they saw him. So he resolved to disguise himself, and get his food more easily. He covered himself with the skin of a sheep, and pastured with the flock; and even the shepherd was deceived and did not notice him. In the evening he was shut up with the sheep in the fold, and the gates were closed. The shepherd coming into the fold during the night to provide his food for the morrow, caught up the wolf, instead of a sheep, and killed him with his knife in the fold. *D*

*Conclusions.* (a) The patriarch was the religious leader and head of the tribe; as his blessing and office were highly esteemed by Esau; it was so much the more wicked to cheat him out of it.

(b) Sins never come singly, but each one produces many others.

(c) Perhaps Rebekah did not know as much about God's law of truth and right as we do in these days.

*Text.* Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another. *Ephesians* 4:25. *E*

Show Tissot's Isaac Sending Esau, O., 19; or Jacob Deceiving Isaac, O., 20; or Blessing Jacob, by Horst, Wilde, 567; or by Doré, Wilde, 364.

For the story in full read at home *Genesis* 27. Also read *Psalms* 139:1-12; rehearse this story, and review 5 4, 5, 6.

A What was the method of selecting a patriarch? Who suggested cheating Esau out of his office? What method was devised?

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*B* How did the plan work? What was said in the blessing? Was the trick itself made any better or worse, on account of what came afterward?

*C* What did Esau say when he came back? What wickedness did it cause in Esau?

*D* What became of the wolf in sheep's clothing?

*E* How shall we judge the act of Jacob and his mother? What shall we say of any person who will lie to get an office?

What is an eavesdropper? A talebearer? At what point did Rebekah act these parts? In what way did she tempt Jacob? In what way did he break the Tenth Commandment? In what did he take what was not his own? In what did he act a lie? In what cases did he speak what was false?

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### 6 8. THE FUGITIVE. *Genesis* 28; 32:3-21.

Review the story of Jacob Going after a Wife, 3 3.

And so Isaac and Rebekah found another reason beside Esau's anger for sending Jacob away. For he must not take a wife from the daughters of Canaan where they dwelt. And Jacob went out from Beersheba toward Haran. And at night he lay down on a stone to sleep. And he dreamed that he saw a ladder set up on the earth, and the top of it reached to heaven. And the angels of God were going up and down on it. And Jehovah stood above it and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth in numbers, and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked and said, Surely Jehovah is in this place and I knew it not. And he was afraid and said, How dreadful

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is this place! This is none other than the house of God, and this is the gate of heaven. And he built an altar of the stones, and poured oil on it, and called the place Bethel (house of God). And he made a vow saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothes to put on, so that I come again to my father's house in peace, then shall Jehovah be my God, and this stone shall be the house of God; and of all that thou shalt give me I will surely give the tenth to thee. *Genesis 28. A*

Jacob worked for his uncle Laban, for he had no other means to support himself. Laban was not always kind to him, but he stayed there more than twenty years; and at the end of that time he had a large family, and flocks and herds. He longed for his old home, and the fine pastures in the plain of the Jordan. He had never forgotten the birthright and his father's blessing which he had stolen from Esau; and he thought he might now come back and receive the benefit of them. His uncle did not wish to have him go away, because he was a good master of herds, but at the time of the sheepshearing he started back with all his family, and the large numbers of sheep and cattle and goats and camels, which he now owned. *B*

Jacob thought Esau might have gotten over his anger by this time, or that he might be able to overcome Esau; but he was very anxious. He sent messengers to Esau in Edom to say, I have stayed with Laban until now. I have oxen and flocks and servants a-plenty; and I have sent to tell my lord, that I might find favor in thy sight. The messengers came back saying, We came to thy brother Esau, and he is coming to meet thee with four hundred men. And Jacob was greatly afraid and distressed. He divided the people and flocks and herds and camels into two companies. And he said, If Esau come to the one company and smite it, then the company which is left shall escape. Then Jacob prayed earnestly to be delivered from the hand of Esau, because Jehovah had promised to do him good and multiply his

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tribe. Then he made up three droves of cattle and camels, and sent them ahead for presents to Esau, each drove in charge of servants who should leave long distances between them. For he said, I will appease him with the presents that go on before me, and afterward I will see his face; peradventure he will accept me. So the presents passed over before him, and he himself lodged that night in the company. *Genesis 32: 3-21. C*

*Conclusion.* Jacob found to his surprise that God was in Bethel, as well as in Beersheba. Twenty years later he is still praying to him for help at the river Jabbok; but he is uncertain whose the land should be.

*Text.* And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place, and I knew it not. *D*

Show Tissot's picture of Jacob's Dream, O., 24; Wilde, 366.

*A* What two reasons were found for sending Jacob away? What experience did he have by the way? What surprised him? (*Conclusion and Text.*) What vow did he there make?

*B* How did he prosper? Why did he want to return to Beersheba? What had kept him so long away?

*C* How did Jacob regard the first news about Esau? What three steps did Jacob take to deal with Esau?

Assign for home work the reading of *Genesis 28* and *32: 3-21*, the telling of this story, and the drawing of Map II, in which the whole land of Canaan will fill the page. Mark in it only the important waters and places mentioned thus far in the lessons of the Sixth grade.

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**6 9. WHO SHALL BE MASTER?** *Genesis 32: 22-32; 33; 36: 6-8.*

That was a night of fear for Jacob, after the day when he heard that Esau was coming to meet him with four hundred men. Recall the reasons for his fear.



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Jacob knew that Esau had possession of the country. Abraham and Isaac had owned land by buying it, or by pasturing and digging wells upon it; but Jacob saw no way to get this land except to fight for it. By false and crafty dealing with his father and brother, Jacob had gotten a kind of right to the country; but it was quite another matter for him now to get it from his brother, who was a man of war. Jacob was a man of peace, a good master of herds, a wiser man than his brother, and if he were a true man of God, he would make a better patriarch than Esau. But he thought of God only as one who might help him to escape from the wrath of his brother, or help him to obtain part of the land from Esau with gifts or crafty dealings. *A*

That night, Jacob learned a great lesson about God. He learned that God is not merely a helper of himself against his brother, but that he must serve God, instead of trying to make God serve him. The land belonged to God more than to either of them; and when he became obedient to God, he had no trouble with Esau. This is the way he learned his lesson. He rose in the night and took his family and all his possessions, and sent them over the ford of the river Jabbok. And Jacob was left alone. And there wrestled a man with him until the breaking of the day. And the man prevailed only by making Jacob lame in the thigh. And then he said, Let me go, for the day breaks. But Jacob would not let him go without a blessing. So the man said, Thy name shall be no more called Jacob, but Israel (strive with God); for thou hast striven with God and with man and hast prevailed. And when Jacob asked his name, he gave Jacob the blessing he had asked. It was when he was humbled and weakened that he prevailed with Jehovah. And the sun rose upon him as he passed over, and he limped upon his thigh. *Genesis 32: 22-30. B*

And Jacob lifted up his eyes and looked, and behold, Esau was coming, and with him four hundred men. And Jacob passed over before the rest of his family, and bowed to the ground seven times, until he came near to his brother.

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And Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept. After many friendly words together, Jacob came in peace to Shechem in the land of Canaan, and encamped before the city. And he bought the ground where he spread his tents, and built there an altar. And their substance was too great for Jacob and Esau to dwell together; and the land of their sojournings could not bear them because of their cattle. And Esau took all the souls of his house and all his beasts and possessions which he had gathered in the land of Canaan; and went into a land away from his brother Jacob. And Esau dwelt in Mount Sier, which is Edom. *Genesis* 33; 36: 6-8. *C*

England and Spain were on friendly terms in the early part of the reign of Queen Elizabeth. King Philip of Spain even sought the Queen for his wife. But troubles arose, and Spain was the greater sea-power of the two. King Philip fitted out a great fleet of 132 ships to capture the whole British kingdom. It was called the Invincible Armada. Queen Elizabeth and her great Admiral Drake and all the people were much alarmed; but they put their trust in God, and did what they could. As the great fleet sailed around the British Isles, storm after storm beat it to pieces, and the pestilence carried away the Spanish seamen. On the English medal given to the heroes of that war these words are engraved, "The Lord sent his wind, and scattered them." *D*

*Conclusion.* If we desire God's help, we must first obey him and serve him.

*Text.* The earth is the Lord's and the fullness thereof, the world and they that dwell therein.

Show Tissot's picture of the Meeting of Esau and Jacob, O., 25. or Doré's Jacob Wrestling with the Angel, Wilde, 367.

God moves in a mysterious way  
His wonders to perform:  
He plants his footsteps in the sea,  
And rides upon the storm.

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Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

At home read *Genesis* 32: 22-32; 33; 36: 6-8. Also read the story of Hiawatha's Fasting and his Wrestling with Mondamin. Part V. Rehearse this story, and review the Fifth grade lessons 7, 8, and 9.

*A* To whom did Canaan now belong? What sort of claim had Jacob to it? What was his notion of God?

*B* What new idea did he get of God? What experience did he have in the night? In what way did he succeed?

*C* In what state of mind did he find Esau? How was the land question settled? How far did Esau recognize Jacob's claim?

*D* What is the secret of winning God's help? Give another example of how battles are won not by human strength. Did Hiawatha strive and wrestle for himself alone?

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### 6 10. THE GOD OF BETHEL. *Genesis* 35: 1-7.

Recall briefly the story of the last two lessons.

Jacob did not remain long in Shechem; for trouble arose between his family and the men of Shechem. He remembered Bethel, which was only twenty miles away, and the promise which Jehovah had given him there in his dream: I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken unto thee (28: 15). Since then God had always been to Jacob the God of Bethel, because it was there that he had first really known God. It was in remembrance of that promise of the God of Bethel that he left Laban many years afterward (31: 13), and was now about to visit Bethel again. *A*

That was the God who had comforted him when he was a stranger in a strange land, protected him in danger, and

## THE GOD OF BETHEL

given him hope of future blessing. To that God he had lately yielded in humble obedience. And now he was ashamed of the idols and amulets or charms which his family had brought with them for the worship of other gods; for his wife Rachel had stolen the teraphim, or household gods, that were her father's, when she came away (31:19, 30, 34). And Jacob said to his household, and to all that were with him, Put away the foreign gods that are among you, and purify yourselves, and change your garments; and let us arise and go up to Bethel; and I will make there an altar to the God who answered me in the day of my distress, and was with me in the way that I went (35:2, 3). *B*

And they gave Jacob all the foreign gods that were in their hand, and the rings, or amulets, which were in their ears. And Jacob hid them under the oak which is by Shechem. And God said to Jacob, Go up to Bethel and dwell there; and make thee an altar to the God who appeared to thee when thou fleddest from the face of Esau thy brother. And so they went on their journey. And a terror of God was upon the cities that were round about them, that they did not pursue after the sons of Jacob. So he came to Bethel, he and all the people that were with him. And he built there an altar to the God of Bethel, because there God was revealed to him, when he fled from the face of his brother. *Genesis 35:1-7. C*

*Conclusion.* When Jacob remembered the God of Bethel, he and his family purified themselves, and made a place of worship and worshiped him. It is fitting that all people everywhere should remember God in the same way.

*Texts.* Wash me thoroughly from mine iniquity,  
And cleanse me from my sin.  
Create in me a clean heart, O God;  
And renew a right spirit within me.  
Who shall ascend into the hill of Jehovah?  
And who shall stand in his holy place?  
He that hath clean hands and a pure heart;  
Who hath not lifted up his soul unto falsehood  
And hath not sworn deceitfully.

*Psalms 51:2, 10; 24:3, 4.*

## THE PATRIARCHS

*Maxim.* Cleanliness is next to godliness.

O God of Bethel, by whose hand  
Thy people still are fed;  
Who through this weary pilgrimage  
Hast all our fathers led:

Our vows, our prayers, we now present  
Before thy throne of grace:  
God of our fathers, be the God  
Of their succeeding race.

Through each perplexing path of life  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide.

Oh, spread thy covering wings around,  
Till all our wanderings cease,  
And at our Father's loved abode  
Our souls arrive in peace!

At home read *Genesis* 31; 35:1-15; *Psalms* 51; 24; and memorize the texts, and possibly the hymn. Rehearse this story, and take a rapid review of the Fifth grade "Tales of Kings and Prophets."

*A* What drew Jacob away from Shechem? What was the promise which he remembered from twenty years before?

*B* What troubled him when he thought of Bethel? What has uncleanness to do with worshiping God?

*C* What was done with the idols and amulets? How did Jacob honor God when he reached Bethel?

*D* What besides clothes and hands need to be clean for the proper worship of God?

In connection with the next lesson make a careful review of the lessons in this grade, especially those on Jacob.

## THE WELLS OF THE PATRIARCHS

### 6 11. THE WELLS OF THE PATRIARCHS.

The oldest marks of the hand of man now to be seen in the land of Canaan are the ancient wells. When once they have been cut deep in the rock, they cannot be destroyed like other works of man, or carried away to museums. The scarcity of water during a portion of the year renders them of great importance, and the water is of great value. This explains why water is so often used as a symbol of God's rich gifts to man. The oldest traditions of the country are connected with the wells. They are centers for the social and animal life of the neighborhood, and camping places for travelers. *A*

Tell the story in lesson 6 3 about the well at Beersheba (*Genesis* 21:22-34); and the similar story in connection with Isaac (*Genesis* 26:23-33), lessons 6 5, 6 6. There are now five open wells and two filled ones at Beersheba. The central one is called the well of Ibrahim el Khalil (Abraham the Friend). It is over twelve feet across and forty feet deep. Some of the other wells are much deeper. The stones at the edge were until lately grooved with ropes used in drawing the water. The wells are very old, and it is not unlikely that this is the very well which Abraham began to dig, and which the servants of Isaac made still deeper. Most of them are cisterns rather than wells. They are filled during the rainy season with surface water, and by the time the rains come again they are dry. *B*

It was by the well at the City of Nahor (Haran) that Eliezer, the servant of Abraham, waited until the women came to draw water, 29:11. There he met Rebekah, whom he afterward brought home with him for a wife to Isaac. It was here also that Jacob came as a fugitive, 29:2, and met Rachel, who afterward became his wife and the mother of Joseph and Benjamin. Rehearse now each journey of Jacob, where he went, and why he went, until he came to Shechem, lessons 6 6 to 6 10. Be careful to include every important point in the story, and mention the conclusions in their proper connections. *C*

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Jacob's well is situated near Shechem. It is the well at Sychar, where Jesus spoke with the woman of Samaria. Although this well is not mentioned in the Old Testament, this Samaritan woman said that it was the well which Father Jacob had given, that he drank from it himself, and also his sons and his cattle. The Jews have never disputed this statement, although they have always been jealous of every landmark which the Samaritans claimed. So it is quite possible that this is the place where Jacob first made his home, after his return from the east, and that he had a well at this very spot, 33:18-20. From this water his family may have "purified themselves" before going up to worship God at Bethel, 35:2. The well is now about 75 feet deep, but it has no doubt been much deeper. Over a thousand years ago it was said to be 240 feet deep. The woman might well therefore say to Jesus, Thou hast nothing to draw with, and the well is deep. *D*

*Conclusion.* The wells were necessary to life in Canaan. As pure water refreshes the thirsty and purifies that which is unclean, so Jesus says the divine life which is given by him will refresh the soul of man forever, and cleanse away his sin.

*Text.* Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. *John* 4:13, 14.

I heard the voice of Jesus say,  
"Behold, I freely give  
The living water; thirsty one,  
Stoop down and drink, and live."  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in him. *E*

## THE WELLS OF THE PATRIARCHS

The teaching of this lesson should be made an occasion to refresh the memory on the preceding lessons of this series. Take two periods for it if necessary.

At home read *John* 4:1-26. Tell this story. Review the "Primitive Hero Tales."

*A* What is peculiar about the antiquity of wells? What other uses did they serve besides water supply?

*B* Where is the oldest well known in Canaan? Who made it? Describe it.

*C* What associations gather around the well at Haran?

*D* Describe Jacob's well. What are its Old Testament associations? Its New Testament associations?

*E* What use did Jesus make of the well in his teaching? What was the substance of that teaching?

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### 6 12. DREAMS OF YOUTH. *Genesis* 37:1-10.

When Jacob came back to Bethel after his long sojourn in Haran, he was well along in life; and he had eleven sons. The youngest of these was Joseph. He was greatly beloved, because he was the youngest, and was the only son of Rachel. Long afterward there was still another son of their old age, whose name was Benjamin, making twelve in all. When Joseph was a big boy he made his older brothers angry, because he would not join them in their evil doing; but instead, he brought an evil report of them to their father. He was different from the other brothers in many ways, and so he did not stay much with them, but was more alone, or with his father. While he was alone he thought of great things which he would sometime do; and when he was with his father he talked with him about them. It pleased Jacob to see that his favorite son was anxious to become a great man. But his brethren saw that their father loved Joseph more than all his brothers; and they hated him, and could not speak peaceably to him. *Genesis* 37:1-4. *A*



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What one thinks about while awake, one is likely to dream about sometimes; and so it was with Joseph. He dreamed a dream and told it to his brethren; and they hated him yet more. He said, I dreamed that we were binding sheaves in the field, and lo, my sheaf arose, and stood upright; and behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And he dreamed yet another dream and said, I have dreamed that the sun and the moon and the eleven stars made obeisance to me. And he told it to his father and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come and bow down ourselves to thee to the earth? *Genesis 37: 5-10. B*

Reproduce here the Brother Story 4 1 (2ab). *Genesis 37: 11-35*, as a regular part of this lesson. *C*

When John Milton was young, he too had ambitious dreams of greatness. He studied hard, and read all the very best literature, and wrote many poems for practice, which he was willing to let die. But when some of his poems had been praised and published, he tells us that he began to think that by labor and intent study he might, perhaps, produce something so written that posterity would not willingly let it die. He desired to write a great Christian poem, and to do for England what Homer had done for Greece, what Virgil had done for Rome, and what Dante had done for Italy. It was by such thoughts and ambitions that, after many years of toil, the blind poet was able to give to the world the great poem of *Paradise Lost*. And those who come after him will not willingly let it die. *D*

Pictures: Tissot, O., 27; Wilde, 568.

*Conclusion.* When Joseph was a boy he thought and dreamed about greatness. He was mistaken in thinking it meant for other people to bow down to him and serve him. But when he was a man he learned better, and became great by serving others.

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*Texts.* Whosoever would be first among you shall be servant of all. *Mark* 10:44.

Behold how good and pleasant it is for brethren to dwell together in unity. *Psalms* 133:1.

Idle in his youth was Kwa-sind,  
Very listless, dull and dreamy,  
Never played with other children,  
Never fished and never hunted,  
Not like other children was he;  
But they saw that much he fasted,  
Much his Manito entreated,  
Much besought his Guardian Spirit. . . .  
Pondering much and much contriving  
How the tribes of men might prosper. . . .

Straight between them ran the pathway,  
Never grew the grass upon it;  
Singing birds, that utter falsehoods,  
Story-tellers, mischief-makers,  
Found no eager ear to listen,  
Could not breed ill-will between them,  
For they kept each other's counsel,  
Spake with naked hearts together,  
Pondering much and much contriving  
How the tribes of men might prosper.

*Hiawatha's Friends. E*

*A* How many sons had Jacob? Which were best beloved. Why? How was Joseph thought of by the older brothers? Why? What were Jacob's feelings toward him?

*B* What were some of Joseph's dreams? What was the position of Joseph in the dreams?

*C* How did the brothers try to destroy the hopes of Joseph? What reasons can you think of why they should pasture their flocks in Shechem? (The well and the former home of Jacob.)

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*D* What similar hopes are found in Milton? What was his great poem? What other great poems did he think of?

*E* Were Joseph's dreams a help to him? What was wrong with them? In what does greatness consist?

At home read *Genesis* 37, and Hiawatha's Friends in Longfellow's Song of Hiawatha. Rehearse this story.

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### 6 13. JOSEPH THE TRUSTY. *Genesis* 39:1-6.

Review briefly the story of the last lesson.

The Midianites took Joseph with them to Egypt, and sold him for a slave to Potiphar, a high officer under Pharaoh, the ruler of Egypt. It seemed like a hard fate for him, who had not done wickedly, to be carried into slavery. There appeared to be no hope either of his returning home, or of ever being anything but a slave. But as God had been with him and saved him from death, so he was with him still. And we know that to them that love God all things work together for good. *Genesis* 39:1; *Romans* 8:28. *A*

And Joseph found favor in his master's sight, and ministered to him. And he made Joseph overseer over his house; and all that he had he put in his hand. He could depend on Joseph more than upon the other servants. Joseph did not forget what he was told. He did things as he was directed, and did them as well as he could. He did not take what was not his own, nor speak what was not true. He did not quarrel nor complain. He was not lazy, but did everything he could for his master's good. All this is the same as saying that he did as God would have him do, and therefore Jehovah was with Joseph, and he was a prosperous man. *Genesis* 39:3. *B*

Such work as Joseph did was soon noticed, and so whenever careful work was needed, he was chosen to do it. His master saw that Jehovah was with him; and that Jehovah made all that he did to prosper in his hand. His work was so valuable that it was needed in the highest positions.

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And when Potiphar made him overseer, it was seen to be a very great honor for a Hebrew slave to win in Egypt. Of course it made others jealous of him, and he was tempted in many ways to use his position for his own profit and pleasure, instead of his master's good. But his answer was always, that he could not do wickedness against his master who had trusted him, nor could he sin against his God. And so Jehovah blessed the Egyptian's house and his field for Joseph's sake. *Genesis 39:2, 4, 5. C*

When Abraham Lincoln hired out to work for neighboring farmers, he did his work so honestly and well that they wanted him to work for them again. When he was a lawyer he was so honest in his work that he would not take a dishonest case; and his advice was generally followed by the court in the cases which he took. So when the most difficult task in the nation was waiting for some one who could do it, Lincoln was chosen, because he could be trusted. *D*

Picture: Wilde, 368, 569.

*Conclusion.* Faithfulness in work is one way of serving God. Such service as Joseph did is the surest road to honor and reward.

*Text.* To them that love God all things work together for good. *Romans 8:28.*

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower. *E*

*A* What became of Joseph after his brothers sold him to the Midianites? May it be that God is with a man even when he is not prosperous? Was it any less important for Joseph to do right when he was at home than when he was in Egypt?

*B* How was Potiphar pleased with Joseph? How is it worth while to do things well? What are some of the

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ways by which one can best please those for whom his work is done?

*C* How can one best win promotion to a higher position? What answer did Joseph give to those who would lead him to do wrong?

*D* How did Lincoln do his work? What came of it?

*E* Repeat the conclusion, the text, and the hymn. Place them in the notebooks, together with the reference, and the title and subtitles of the story.

At home read *Genesis* 39:1-6 and *Matthew* 25:34-40. Tell this story. Review the first three of the "Tales of True Heroism," 5 14; 5 15; 5 16.

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### 6 14. ALL SORTS OF FRIENDS. *Genesis* 39:20-23; 40:1-23.

What friends had Joseph found in Egypt up to this point?

Joseph was young, handsome and prosperous. Therefore he had many friends in the house of Potiphar. He needed wise counsel and good friends. As his brothers at home had turned against him because he would not join with them in wrong doing, so now his friends in Potiphar's house do the same thing. His prompt and decisive No made them angry. They lied about him to his master, and Potiphar believed them and cast Joseph into the prison, where the king's prisoners were bound. He lost his good position and all his friends, both good and bad, save one. For Jehovah was with Joseph and showed kindness to him, as he had done before. Joseph was again in as bad a plight as when his brothers cast him into the pit to die. With many tears, but with a clear conscience, he sat in his prison cell, while his father far away mourned for his lost son. But with so noble a character, and so good a friend still with him, he could make more friends even in prison. Jehovah gave him favor in the sight of the keeper of the prison, who committed to Joseph's hand all the prisoners; and he had charge of them in whatsoever they did. And the keeper

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paid no attention to anything that was under Joseph's hand, because Jehovah was with him and made everything which he did prosper. *Genesis 39:20-23. A*

The king's cupbearer and chief baker offended their master, and were cast into the same prison where Joseph was, and Joseph had charge of them. He took friendly interest in them; and one morning he noticed that these men looked troubled. When he asked them the cause, he found that they had had dreams which they could not understand the meaning of. And Joseph said, Do not interpretations belong to God? Tell it me, I pray you. And the chief butler told his dream to Joseph: I saw a vine with three branches, which budded, blossomed, and bore ripe grapes; and I pressed the grapes into Pharaoh's cup, and gave the cup into Pharaoh's hand. And Joseph said, The three branches are three days. Within three days shall Pharaoh lift up thy head, and restore thee to thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, to me; and make mention of me to Pharaoh; and bring me out of this house; for I was stolen away out of the land of the Hebrews; and here also I have done nothing that they should put me in the dungeon. *Genesis 40:1-15. B*

When the chief baker saw that the interpretation was good, he said to Joseph, I also was in my dream, and behold, three baskets of white bread were on my head. And in the uppermost basket there was all manner of baked food for Pharaoh. And the birds ate them out of the basket upon my head. And Joseph said, This is the interpretation. The three baskets are three days. Within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast for all his servants. And he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief

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butler to his butlership again; and he gave the cup into Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him. He was glad to get out of prison, but he cared far more for that than he did for the man who had been a friend to him there. So Joseph had to remain as he was in the prison. *Genesis 40:16-23. C*

*Conclusion.* Joseph did not forget the one friend who was with him through all his troubles, though he suffered many things himself undeservedly from false and forgetful friends.

*Text.* There is a friend that sticketh closer than a brother. *Proverbs 18:24. D*

*A* When Joseph was in Potiphar's house, what was his greatest need? His greatest danger? His misfortune? What friend had he left? What new friend did he find in prison?

*B* To whom did Joseph become a friend in the prison? What did he do for them? What was the butler's or cupbearer's dream? What did it mean?

*C* What was the baker's dream? What did it mean? What festival made the dreams come true? How did the cupbearer do his part?

*D* What is the conclusion about Joseph? About his friends? Who is the friend in the text?

At home read the passages referred to at the head of this lesson, and also the Ten Commandments and the Beatitudes, especially *Matthew 5:8*. Tell this story. Review the other three Daniel stories, **5 17; 5 18; 5 19.**

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### **6 15. RIGHT REWARDED. *Genesis 41.***

Who were the friends of Joseph in Egypt?

A year passed, and then another, after the king's cupbearer left the prison; and no change came to Joseph. But then it happened that the king dreamed that he saw seven fat cows coming up out of the river. These were followed

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by seven lean cows, which ate up the seven fat ones. And again as the king slept he dreamed that seven good heads of grain came up on one stalk; and then there were seven thin heads, blasted by the east wind, which swallowed the good heads. And in the morning the king's spirit was troubled. And he sent and called for the magicians and wise men, and there was none that could interpret the dreams of Pharaoh. Then the cupbearer said to the king, I do remember my faults this day. When the baker and I were in prison we had dreams, and a young Hebrew, a servant of the captain of the guard, interpreted them; and as he interpreted, so it was. I was restored to my office, and he was hanged. *Genesis 42:1-13. A*

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself and changed his clothing, and came to the king. And Pharaoh said to Joseph, I have heard say of thee that when thou hearest a dream thou canst interpret it. And Joseph said, It is not in me; God will give Pharaoh an answer in peace. And when he heard the king's two dreams, he said, The dreams are all one. God hath declared to Pharaoh what he is about to do. The seven good cows and the seven good heads of grain are seven years of great plenty throughout all the land of Egypt. The seven lean cows and the seven blasted heads of grain are seven years of famine; and the plenty shall not be known in the land by reason of the famine which shall follow it; for it shall be very grievous. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let him appoint overseers over the land. And let them gather up all the food of these good years that come, and lay up the grain under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. *Genesis 41:14-36. B*



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And the king consulted with his servants and said, Can we find such a one as this, a man in whom the spirit of God is? And to Joseph he said, God hath showed thee all this. There is none so discreet and wise as thou. Thou shalt be over my house, and according to thy word shall my people be ruled. Only in the throne will I be greater than thou. See I have set thee over all the land of Egypt. And Pharaoh took off his seal ring, and put it upon Joseph's hand, and clothed him in fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot, and made the people bow the knee before him. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And Joseph gathered up the food in those years and laid it up in the cities nearest to the fields where it grew. And he laid up grain as the sand of the sea, until he left off numbering; for it was without number. And the seven years of plenty came to an end. And the seven years of famine began to come, as Joseph had said. And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and he said to all, Go to Joseph; what he saith to you, do. And Joseph opened all the store-houses, and sold to the Egyptians. And the famine was sore in the land of Egypt. And all countries came to Joseph in Egypt to buy grain, because the famine was sore in all the earth. *Genesis 41: 37-57. C*

Pictures: Tissot, O., 31, 176; Wilde, 371, 570.

*Conclusions.* (a) Joseph was right with God, and so he could well afford to trust God to bring him out right at last, even though he must suffer injustice for a long time.

(b) The God of Abraham, Isaac and Jacob was also the God of Joseph; and the God at Bethel and Beersheba was also God in Egypt.

*Texts.* (a) This also cometh forth from Jehovah of hosts, who is wonderful in counsel, and excellent in effectual working. *Isaiah 28: 29.*

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(b) For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. *Isaiah* 55: 8, 9.

God's glory veils its wondrous face;  
And blest is he who knows  
By faith that God is on the field,  
Though seeing only foes.  
And right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin.

*Faber.*                      *D*

*A* How long did Joseph stay in the prison? What made the cupbearer remember Joseph? Tell the king's dreams.

*B* How did Joseph help the king? What was the meaning of the dreams? What did he advise the king to do?

*C* What did the king decide to do? What was Joseph's rank? What were his marks of authority and honor? How did he carry out the plan? What help was Joseph able to give when the famine came?

*D* In what way was right rewarded in the case of Joseph?

At home read *Genesis* 41 and write up the notebook. Tell this story. Review 5 20; 5 21; 5 22.

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## 6 16. WRONG REWARDED. *Genesis* 42.

Review briefly the story of Jacob and Joseph as given in these lessons down to the present point.

When the famine came, it troubled Canaan as well as Egypt. Jacob and his large family and flocks were suffering from hunger. And Jacob said to his sons, I have heard that there is grain in Egypt. Get you down there and buy for us, that we may live and not die. And Joseph's ten

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brethren went down to buy grain in Egypt. But Jacob did not send Joseph's youngest brother Benjamin, lest some harm might befall him. And when they came and bowed down before the governor, Joseph knew his brethren, but they knew not him. And he made himself strange, and spoke roughly with them, and said, Whence come ye? Ye are spies. And they said, Nay, my lord, but to buy food are thy servants come. We are all one man's sons. We are true men, and not spies. The youngest is this day with our father, and one is not. But he still said, Ye are spies. And by this ye shall be proved. Ye shall not leave here except your youngest brother come. Send one of you to fetch him, and the rest of you shall be bound. And he put them all into a ward for three days. *Genesis 42:1-17. A*

Then Joseph said, This do, and live; for I fear God. If ye be true men, let one of you be bound; but go ye, carry grain for the famine of your houses. And bring your youngest brother to me, so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us. And Reuben said, Did I not say, Do not sin against the child; and ye would not hear? Therefore his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And he turned from them and wept. And he returned and took Simeon from among them; and bound him before their eyes. Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provision for the way. And thus it was done to them. *Genesis 42:18-25. B*

Then they loaded up the grain and departed. And as one of them opened a sack to feed the beasts at the lodging-place, he espied his money in the mouth of his sack. And he said to his brethren, My money is restored; it is even in my sack. And their hearts failed them, and they turned

## WRONG REWARDED

trembling to one another saying, What is this that God hath done to us? And they came to Jacob in the land of Canaan, and told him all that had befallen them, saying, The man, the lord of the land, spoke roughly with us, and took us for spies of the country. And when we told him who we were, he said, Leave one of your brethren and take grain for the famine, and bring your youngest brother to me. Then shall I know that ye are no spies, but that ye are true men. So will I deliver you your brother, and ye shall traffic in the land. And when they emptied their sacks, every man's money was in his sack. And they were afraid. And Jacob their father said, Me have you bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away. And Reuben said, Slay my two sons if I bring him not to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left. If harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave. *Genesis 42: 26-38. C*

King Charles I of England had a great friend and loyal supporter whose name was Strafford. He promised to protect his friend's life; but when the House of Commons unlawfully demanded Strafford's death, the king did not have the courage to say No. Later, the death of the king himself was demanded, and when he was on the scaffold his conscience told him that he had been guilty of many faults. Among others he remembered Strafford and said, I basely ratified an unjust sentence, and the similar injustice I am now to undergo is a seasonable retribution for the punishment I inflicted on an innocent man. *D*

Picture: Wilde, 370; Tissot, O., 174.

*Conclusion.* The brothers had once committed a wrong, and it bore them bitter fruit long afterward. But a wrong should not keep the doer away from God forever; for God forgives those who repent of their wrong doing and obey him.

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*Text.* Remember not the sins of my youth, nor my transgressions;

According to thy loving kindness remember thou me,

For thy goodness' sake, O Jehovah. *Psalms* 25:7.

*A* What did Jacob do to keep his family from starving? Who was sent? Who was kept at home? How could Joseph recognize them and not be known? How did he speak to them?

*B* What did Joseph make them do? What wrong did this remind them of? How did they think this trouble was connected with the old wrong? Could the governor understand what they were saying? Was he trying to punish them, or only making sure that he should see his brother Benjamin? Was he kind or unkind to them? What did their guilty consciences find in their kindness?

*C* How did their report of the journey affect their father? What fear was awakened in him by the memory of the loss of Joseph?

*D* Give another case of a guilty conscience connecting one's trouble with his wrong doing.

*E* What are the after-effects of wrong doing? How does God regard the wrong doer?

For home work read *Genesis* 42. Rehearse this story. Review three more "Tales of True Heroism," 5 23; 5 24; 5 25. Take an extra period, or one of the regular days, at about this point for a careful review of the Joseph Stories.

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### 6 17. STRENGTH BECOMES WEAKNESS. *Genesis* 43; 44.

Review the story of how the sons of Jacob felt themselves to be punished for putting away Joseph.

The famine in Canaan grew worse, and soon Jacob's people were again in want. And he said to his sons, Go again, buy us a little food. And Judah answered, The man did solemnly protest to us, Ye shall not see my face, except your brother be with you. If thou wilt send our brother

## STRENGTH BECOMES WEAKNESS

with us, we will go down and buy the food. But if thou wilt not send him, we will not go down. And Jacob said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked straightly concerning ourselves and our kindred, saying, Is your father yet alive? have ye another brother? and we told him. Could we in anywise know that he would say, Bring your brother down? And their father said, If it must be so now, do this; carry down the man a present, a little balm, and a little honey, spicery and nuts. And take double money in your hands, for maybe the money in your sacks was an oversight. Take also your brother, and arise and go to the man; and God Almighty give you mercy before him, that he may release unto you your other brother and Benjamin. And if I am bereaved of my children, I am bereaved. And the men took the present, and double money, and Benjamin, and went down to Egypt, and stood before Joseph. *Genesis* 43:1-15. A

And when Joseph saw that Benjamin was with them, he said to the steward of his house, Make ready, for the men shall dine with me at noon. And the men were afraid, because they were brought to Joseph's house; and they said, It is because of the money that was returned in our sacks. He will take us for bondmen. And they brought the money to the steward; but he said, Peace be to you, fear not. Your God hath given you treasures in your sacks. I had your money. And he brought Simeon out to them. And he gave them water to wash, and food for their beasts. And when Joseph came home at noon they brought him the present. And he asked them of their welfare and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And he saw Benjamin his brother, his mother's son, and said, Is this your youngest brother of whom ye spake? God be gracious unto thee, my son. And Joseph's soul yearned over his brother; and he made haste and sought where to weep. And he entered into his chamber

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and wept there. And he washed his face and refrained himself, and said, Set on bread. And they set on for him, and for them by themselves; because the Egyptians might not eat bread with the Hebrews. And they set the brothers in order from the oldest to the youngest; and at this the men marvelled one with another. And Joseph set messes to each from before him, but Benjamin's mess was five times as large as any of the others'. And they drank and were merry with him. *Genesis 43:16-34. B*

And Joseph commanded the steward saying, Fill the men's sacks with food, as much as they can carry, and put my cup, the silver cup, in the sack's mouth of the youngest. In the morning they were sent away. Then Joseph said to the steward, Up, follow after the men, and say, Why have ye rewarded evil for good? Ye have taken even the cup in which my lord drinketh and divineth. And when he did so they said, Far be it from us. When we brought back the money which we found in our sacks, how then should we steal out of thy lord's house silver or gold? With whomsoever it be found, let him die, and the rest of us will be thy bondmen. And the steward said, Not so; but he with whom it shall be found shall be my bondman, and ye shall be blameless. And when they searched all the sacks, the cup was found in Benjamin's sack. Then they rent their clothes, and loaded up and returned to the city. And Joseph said, What deed is this that ye have done? And Judah said, What shall we say? or how shall we clear ourselves? God hath found out the iniquity of thy servants. We are my lord's bondmen, both we, and he also in whose hand the cup is found. And he said, Far be it from me that I should do so. The man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace to your father. *Genesis 44:1-17. C*

Then Judah said, O my lord, let thy servant, I pray thee, speak a word in my lord's ear. Thou saidst, Bring the lad down, that I may set mine eyes upon him. And we said, If he should leave his father, his father would die. But thou

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saidst, Except he come, ye shall see my face no more. And when our father said, Go again and buy us a little food, we answered, We may not see the man's face except our youngest brother be with us. And he said, One went out from me, and surely he is torn in pieces; I have not seen him since; and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to the grave. His life is bound up with the lad's life, and now when I come to him, and the lad is not with us, he will die; and we shall indeed bring down his gray hairs with sorrow to the grave. For I became surety for the lad to my father, saying, If I bring him not to thee, then shall I bear the blame forever. Now therefore, Let me, I pray thee, abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come upon my father. *Genesis 44:18-34. D*

*Conclusion.* The brothers once felt able to do what they pleased with Joseph, but they used their strength wrongly, and therefore it was turned to weakness before him.

*Text.* A man's pride shall bring him low;

But he that is of a lowly spirit shall obtain honor. *Proverbs 29:23. E*

Picture: Wilde, 606; Tissot, O., 31, 173.

*A* How did Judah strive with his father about going to Egypt a second time for grain? How was it finally decided? What separate precaution of Jacob is named in each verse, 11, 12, 13, 14?

*B* How were the brothers received by Joseph's steward? How did they respond? Name the ways in which the steward showed kindness to them. Describe Joseph's feelings at seeing Benjamin. Describe the feast.

*C* How would the brothers feel as they first started home after the governor's feast? (Proud and satisfied?) What soon befell them? Do you think the governor had planned this as a trick to humble the brothers, or was the



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- sending the messenger to bring them back an afterthought, to enable him to see them again and make himself known? What did Judah offer to do?

*D* How did the governor's plan please Judah? What alteration did he propose? The very thing which their father feared so much seemed now to have come to pass: What was it?

*E* What is the result of a wrong use of strength? What is the proverb about pride?

At home read *Genesis* 43; 44. Rehearse this story. Review three more "Hero Hales," 5 26; 5 27; 5 28.

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### 6 18. THE LOST IS FOUND. *Genesis* 45.

Is the early treatment of Joseph by his brothers made any less wicked by the fact that he did well afterward?

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known to his brethren. And he wept aloud, and the Egyptians heard, and the house of Pharaoh heard. And he said, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And he said to his brethren, Come near to me, I pray you. And they came near, and he said, I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, or angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and there are yet five years in which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God. And he hath made me a father to Pharaoh, and lord over all his house, and ruler over all the land of Egypt. *Genesis* 45:1-8. *A*

## THE LOST IS FOUND

Then Joseph said, Haste ye and go up to my father, and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down to me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near to me, thou and thy children and thy children's children, and thy flocks and herds, and all that thou hast. And there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou and thy household and all that thou hast. Your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh to you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him. *Genesis 45:9-15. B*

And the report was heard in Pharaoh's house saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants. And Pharaoh said to Joseph, Say to thy brethren, This do ye; load your beasts and go to the land of Canaan; and take your father and your households, and come to me. I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Take wagons out of the land of Egypt for your little ones, and for your wives; and bring your father, and come. Regard not your stuff, for the good of all the land of Egypt is yours. And they did so; and Joseph gave them wagons according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave changes of clothing; but to Benjamin he gave three hundred pieces of silver and five changes of clothing. And he sent loads of the good things of Egypt to his father, with grain and provision for the journey. *Genesis 45:16-23. C*

So Joseph sent his brethren away, and they departed. And he said to them, See that ye do not quarrel by the way. And they went up out of Egypt, and came into the land of Canaan to Jacob their father. And they told him saying,

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Joseph is still alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said to them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father revived. And he said, It is enough. Joseph my son is yet alive. I will go and see him before I die. *Genesis 45: 24-28. D*

*Conclusions.* (a) The brothers were troubled when they knew they were in Joseph's presence; but he was generous, and did not let past injuries spoil present friendships.

(b) God often brings good out of men's evil deeds, but that does not make the deeds any less wicked.

*Texts.* (a) If thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. *Romans 12: 20, 21.*

(b) Jehovah preserveth the sojourners;  
He upholdeth the fatherless and the widow;  
But the way of the wicked he turneth up side down.  
*Psalms 146: 9. E*

Pictures: Tissot, O., 32, 177; Wilde, 372.

A What kind of feelings had the brothers as they came back this last time to Egypt? How did they feel after Joseph told them who he was? For what purpose had they sold him into Egypt? Could that prevent God from using him for some different purpose? With what thoughts did Joseph try to comfort his brothers?

B What message did Joseph send to his father Jacob? What other signs of love did Joseph give his brothers?

C Was Pharaoh displeased when he heard of the plan to have Joseph's people come and live in Egypt? What did the king propose for the family in Canaan? Why did the king take all this interest in those strangers?

D What was Joseph's warning to the brothers as they started back? What was Jacob's first impression of their

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story? What did he afterward think of it? What did he resolve to do? Compare this story of Joseph with that of the wayward son in *Luke* 15 (3 23).

*E* What would you say of Joseph's disposition? Can God make good use of men's wickedness? What is the best way to treat those who wrong us?

At home read *Genesis* 45. Rehearse this story. Review the last four "Tales of True Heroism" in the Fifth grade.

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### 6 19. THE LORD PROVIDES. *Genesis* 46; 47.

What request had Joseph sent to his father after he made himself known? Recall briefly the former wanderings of Jacob, 6 8, 6 9, 6 10. By what other name was Jacob known? 6 9.

For many years Jacob had been dwelling in the land of his father's sojournings in Canaan (37:1). His children's children had become many. There were seventy of his own family, besides wives and servants who had come to them from other families. With all these Jacob took up his journey to Egypt, using the wagons and beasts of burden which Joseph had sent to carry them. On the way Jacob came to Beersheba, the home of his childhood. Here he stopped to worship God; but he knew more about God and his ways now than he did when he was a boy, deceiving his blind father and cheating his brother Esau. He had learned, for one thing, that the God of Abraham and Isaac was with him wherever he went, and would continue with him now as he went down to Egypt. *Genesis* 46:1-27. A

Jacob sent Judah before him to Joseph; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to Goshen to meet his father. And he presented himself to him, and fell on his neck, and wept on his neck a good while. And Israel said to Joseph, Now let me die, since I have seen thy face that thou art yet alive. And Joseph said to his brethren and to his father's house, I

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will go up and tell Pharaoh that my father's house and my brethren who were in the land of Canaan are come to me. The Egyptians were a proud people, and Joseph feared they might make trouble for those rude Israelites, if they should live in the same neighborhood. So he asked the king to let them dwell in Goshen, the part of Egypt nearest Canaan. There would be good pastures there when the rains come; and it was far enough away from the rest of Egypt for safety. He was careful to let the king know that they belonged to the shepherd class, lest he should want to keep them too near. *Genesis* 46:28-34; 47:1-4. *B*

And Pharaoh said, Thy father and thy brethren are come to thee. The land of Egypt is before thee. In the best of the land make thy father and thy brethren to dwell. In the land of Goshen let them dwell. And if thou knowest any able men among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh, who spoke kindly to him. And Jacob blessed Pharaoh, and went out from his presence. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of the king in Goshen. And Joseph nourished his father and his brethren, and all his father's household with bread. And the famine was sore in Egypt and Canaan, and all the money was brought to buy grain; and Joseph brought it into Pharaoh's house. And still the people said, Give us bread, for why shall we die in thy presence? for our money faileth. And Joseph gave them bread in exchange for their horses and flocks and herds. And when they were all gone the people said, Buy us and our land, for we will be servants to Pharaoh, that we may live and not die, and that the land may not be desolate. And so the land became Pharaoh's, and he removed the people into the cities. And when seed time came, he gave them seed to plant the land; and one-fifth of the harvest was for the king; and the rest was for themselves. And they said, Thou hast saved our lives; and we will be Pharaoh's servants. And Israel dwelt

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in Goshen; and they got great possessions therein, and were fruitful and multiplied exceedingly. *Genesis* 47:5-27. *C*

Joseph believed that God sent him into Egypt to save life. So in modern times it may be with the British engineers who have gone into Egypt. They have built great dams in the Nile in upper Egypt to save the water when it overflows, so as to use it in the dry season for irrigating the land in the valley below. One of these dams is at As-suan; it is ninety feet high and can store a billion tons of water. It is believed that this will save that country from the danger of famines, and will make Egypt once more the Garden of the World. *D*

Pictures: Wilde, 375, 571.

*Conclusions.* (a) God enabled Joseph to care for his parents and brothers in their need, and to sell food to all the people, and so keep them from starving.

(b) God uses the wise among his people to provide for the needs of all.

*Texts.* (a) Joseph nourished his father and his brethren and all his father's house with bread. *Genesis* 47:12.

(b) Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? *Matthew* 6:26.

*A* How large was Jacob's family? Where did they stop on the way to Egypt? What made Beersheba a sacred place? **6** 3, **6** 6. *Genesis* 28:10. What had Jacob learned about God?

*B* Describe the meeting of Jacob and his son Joseph. What did his father say in his joy at seeing his son alive? Where did Joseph plan that they should live? Was the plan agreeable to the king?

*C* What kind of men did the king hope to find among the Hebrews? Did Joseph give away food to the needy? How did he distribute it? Would it have been better to give it away? What did the king do with his land and people after the famine?

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*D* What has been done in modern Egypt to prevent famine?

*E* What is the duty of members of every family toward each other, when some of them are in need? Who provides for the birds and the helpless?

At home read *Genesis* 46; 47; *Psalms* 104. Tell this story. Take a rapid review of the Fifth grade "Hero Tales," 5 10 to 5 32.

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**6 20. JACOB'S LAST DAYS.** *Genesis* 47: 28 to 48: 22; 49: 29 to 50: 13.

How was the family of Jacob provided for at the time of the great famine which spread over Canaan and Egypt?

Jacob lived in the land of Egypt seventeen years. He was very old, and soon must die. Egypt was still a foreign land to him, and he wished to be laid to rest with Abraham and Isaac in the land which God had given to his family for their home. So he called Joseph and said, Bury me not in Egypt; but when I sleep with my fathers, carry me out of Egypt, and bury me in their burying-place in the cave of Machpelah in the land of Canaan. There they buried Abraham and Sarah; there they buried Isaac and Rebekah; and there I buried Leah. Joseph gave his father a solemn promise that he would do so; and the old patriarch bowed himself upon his bed. *Genesis* 47: 28-31. *A*

Not long afterward Joseph was sent for again, because his father was sick. He brought with him his two sons Manasseh and Ephraim, for they had known but little of their grandfather. They had lived in the cities, and mingled with the youth of Egypt. They had been educated there, and might easily secure good positions in the service of the king. But Joseph wanted them rather to be with his people, (*a*) because he loved his family and did not wish to have them divided, (*b*) because he loved his God and did not wish to have them serve the gods of Egypt, and (*c*) because he believed that his people, though poor, had a better future before them than the Egyptians. Joseph was still needed

## JACOB'S LAST DAYS

to serve the king, and so Jacob adopted his two sons, and blessed them, laying his hands upon their heads; but he crossed his arms, laying his right hand on Ephraim the younger, because he said he should be the greater, and not upon Manasseh the older, as Joseph expected. This put the sons of Joseph on an equal footing with their uncles, both as heads of tribes and as heirs to estates and privileges. These two with Jacob's eleven other sons make thirteen, each of which became a separate tribe. They were called the "twelve tribes of Israel," not counting Levi, because that tribe is supposed never to have had any land of its own. *Genesis* 48: 1-20. *B*

And Israel said to Joseph, Behold, I die. But God will be with you, and bring you again into the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered to his people. And Joseph fell upon his father's face, and wept upon him, and kissed him. And he commanded that the body be embalmed in that careful way which was known in ancient Egypt, by which some bodies have been preserved from that day to this. And there was great mourning at the death of Jacob; and many Egyptians as well as the sons of Jacob went all the way to Canaan to bury the body of Jacob. His sons carried him into the land of Canaan, and buried him in the cave in the field of Machpelah, which Abraham bought for a possession and a burying-place from Ephron the Hittite. *Genesis* 50: 1-13. *C*

We are reminded by this incident of another body that was carried out of Africa by loving friends, to be laid away in the ancient burial-place of his country's heroes. It was David Livingstone, who had spent his life in opening up that dark continent to the light of Christian civilization. At last he died in the heart of Africa, with no one near him but God and his faithful African servants. They embalmed



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his body, and carried it hundreds of miles to the coast; and then it was brought home, and buried in Westminster Abbey in London with great honors. *D*

Picture: Wilde, 642.

*Conclusion.* Joseph made his aged father happy in his last days, and honored him both before and after his death; and so ought every person to honor his parents.

*Texts.* (a) A wise son maketh a glad father;  
But a foolish son is the heaviness of his mother. *Proverbs* 10:1.

(b) Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. *Exodus* 20:12. *E*

On the map of Jacob's travels, 6 8, complete the line down into Egypt, and back to the place of burial.

A Where was the family burial-place? 6 4. How and by whom was it obtained for this purpose? Who was first buried there? How long had Jacob lived in Egypt? What was his last request? Was it granted?

B Who were Joseph's sons? What country did they know best? Give three reasons why Joseph preferred to have them leave Egypt with the rest of their kindred. Explain the point about the twelve tribes.

C How did Joseph carry out his promise? What interest did the Egyptians take in the matter?

D What similar case occurred in Africa in modern times?

E What common duty is suggested by what Joseph did? What is the Fifth Commandment?

At home read *Genesis* 47:28 to 50:13; and do the map work. Tell this story. Begin the review of the "Tales of Queen Esther."

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### 6 21. JOSEPH AND HIS LAST DAYS. *Genesis* 50:15-26.

From 6 12 recall why Joseph was a favorite son. Why was he disliked by his brothers? What mistaken idea of

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greatness did he have? How did his brothers get rid of him? What friends did Joseph find in Egypt. **6 14.** What befell him there? Tell the story of Joseph becoming governor, **6 15.** How were the brothers reminded of their wickedness? **6 16.** What was the conclusion of that lesson? From **6 17** show how the weak became strong and the strong weak. Tell how Jacob found his lost son. Also how the Lord provided for his family in the famine. What does it mean to heap coals of fire on one's head? *Romans 12:20.* **A**

After the burial of Jacob at Beersheba, Joseph returned to Egypt, he and his brethren and all that went up with him to bury his father. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did to him. And they sent a message to Joseph saying, Thy father did command before he died saying, Thus shall ye say to Joseph, Forgive, I pray thee now, the transgression of thy brethren and their sin, for they did to thee evil. And now we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they said this to him. And his brothers also wept, and fell down before his face; and they said, Behold, we are thy servants. And Joseph said to them, Fear not, for am I not in the place of God? And as for you, ye meant evil against me; but God meant it for good, as it is this day, to save much people alive. Now therefore fear ye not. I will nourish you and your little ones. And he comforted them, and spoke kindly to them. *Genesis 50:14-21.* **B**

Joseph and his father's family continued to dwell in Egypt. And Joseph lived to a great age, so that he held his great-grandchildren on his knee. And Joseph said to his brothers, I am about to die. But God will surely visit you, and bring you up out of this land to the land which he promised to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel saying, God will surely visit you, and ye shall carry up my bones from hence.

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So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt. Long afterward, when the Hebrews left Egypt and returned to Canaan, they carried the bones of Joseph with them, and buried them in the piece of ground which Jacob bought at Shechem, *Genesis* 33:19. It was at the same place where the tribe of Ephraim the son of Joseph afterward dwelt. *Genesis* 50:22-26; *Exodus* 13:19; *Joshua* 24:32. *C*

*Conclusion.* It was not alone for his father's sake that Joseph was kind to his brothers; but for their own sake he forgave them when they asked him to do so.

*Text.* If thy brother sin, rebuke him; and if he repent, forgive him. *Luke* 17:3.

It will be found helpful to write an essay about Joseph, giving the story of his life, and the points about his character; or one of these smaller topics may be given out to each member of the class: 1, Joseph's Misfortunes; 2, Joseph's Friends; 3, Joseph's Happy Surprises; 4, The Secret of Joseph's Successes; 5, Is it Better to Please Companions, or God? 6, Things Learned about Egypt.

*A* This is a sample set of questions for review of the Joseph stories. They should be supplemented freely by the teacher.

*B* What fear filled the brothers of Joseph after the death of their father? What did they do about it? What was Joseph's view of their former sin?

*C* What is known of the later life of Joseph? What promise did he require of the children of Israel? How was the promise kept?

*D* What is the right attitude toward those who do wrong to us?

At home read the references in this lesson; review the stories of Joseph, and prepare the essay or other assigned work.

This lesson and the next two should be made the occasion of a complete review of the lessons on "The Patriarchs." Take extra time if necessary in class.

## 6 22. THE LANDS OF THE PATRIARCHS.

Three great patriarchs have been prominent in this series of lessons: Abraham, Isaac, and Jacob. At different times these three men made their homes in Babylonia, in Canaan, and in Egypt. But they regarded Canaan as their home, for it was the land of promise to each of them from Jehovah. Babylonia, with its great river Euphrates, is in Asia; Canaan, later called Palestine, with its river Jordan, is also in Asia; Egypt, with the great river Nile, is in Africa. While the Hebrews were in Egypt they were governed by its rulers; and the patriarch ceased to be their political head. But each of the twelve or thirteen tribes looked to one of the sons of Jacob or Joseph as its head, both in Egypt and afterward. *A*

In Babylonia and in Egypt there were great cities, temples and large buildings. Some of them were built so strongly that their walls are still to be seen, although they were made more than three thousand years ago. In the valley of the Euphrates these walls can now be found only by digging into the mounds, where the ruins have been covered with dust to a great depth. In Egypt, the great pyramids which travelers now see were built long before the days of Joseph, as were many of the fine temples and tombs which still remain. These contain many writings, paintings and carvings, by which scholars are able to gain valuable information about the life, history and customs of ancient Egypt. In Canaan there were in the days of the patriarchs no large cities, but only small cities or villages, and tribes of people living in tents. There are no buildings or inscriptions in Canaan so old as the time of Joseph. The Hittites and the Phenicians lived in that region, and have left few marks to tell their story. But the Canaanites and the other tribes which Israel had found there are known to us only by what others have told us, such as the Israelites, the Egyptians and the Assyrians. *B*

In Canaan and in Goshen the rains came in the winter months. That was when the grain and grass grew best; and

## THE PATRIARCHS

the harvest came in May or June. Sometimes the rains failed. In that case people had to move their herds from one valley to another, as Isaac did. If the famines were long and very severe, they had to move into another country, as the family of Jacob did. In these days when a famine strikes any country, the rest of the civilized world sends them provision by fast trains and steamships. In countries where drought and famine often come, they even save the water from the spring freshets and streams in great reservoirs, to water the fields when the rains fail, or when a crop is desired in the dry season. *C*

*Conclusion.* God gave the children of Israel a home in any land where they went, because they were willing to work. But Canaan became to them the Holy Land, because God gave it to them, and because the bones of the patriarchs lay buried there.

*Text.* I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, into a land flowing with milk and honey. *Exodus 3:8. D*

*A* Beginning with Abraham in his first home, in what three countries did the three patriarchs live? Which country did they all regard as their real home? What is the principal river in each of these countries? By what name is the land of Canaan now known?

*B* What marks of man are now to be seen in Babylonia from times earlier than Abraham? What ancient works are now to be seen in Egypt? Is it so also in Canaan? How is that ancient land known to us?

*C* When is the growing time and the harvest time in that country? What better ways do we now have of dealing with famines?

*D* What made Canaan a holy land to the children of Israel? What kind of a land was Canaan described to be in such scriptures as the text of this lesson?

At home make a map of the lands of the patriarchs (Map III). Rehearse this lesson. Finish the review of the "Tales of Queen Esther" in the Fifth grade.

## POSSESSIONS OF THE PATRIARCHS

### 6 23. POSSESSIONS OF THE PATRIARCHS.

The patriarchs owned but little in money, goods or houses. Most of their wealth was in oxen, sheep and goats, and a few camels and donkeys. Abraham and Isaac had their wealth in flocks and herds as we have seen, 6 3 to 6 6. It was because Jacob loved to care for the flocks that he was more successful than Esau who loved to hunt. When Jacob left his uncle Laban in the east, he brought much of this kind of wealth with him; and by means of it he tried to make a favorable impression on Esau. *Genesis* 32:2-21; 6 8. The shepherds of Canaan kept great numbers of sheep. They stayed with them day and night, and became attached to them like friends. *John* 10:1-18. At night the shepherd gathered the sheep into the fold or cote, to protect them from the wild beasts; and in the morning they were led out to where they could find the best grass. But in the dry season they must always stay near the wells. Several shepherds used the same well; and this was often the cause of strife. Those who were the stronger made the weaker wait, and pay tribute for the use of the wells. Like Abraham and Isaac, they had wells in different regions, so as not to suffer if one region should fail them either in grass or water. It is supposed that some of their sheep were similar to our sheep, while more of them were a large, broad-tailed kind, with long wool. They were shorn in the spring, and the best clothing was made from the wool. The flesh was eaten, and the skin was made into soft leather. The milk was used to drink, and some of the lambs were offered up in sacrifice by the Hebrews. Most of the sheep were white, but some were spotted or black. A

The goats were also kept in large flocks with the sheep. They were mostly black, had long hanging ears, and long fine hair used for making the rougher kinds of cloth, such as tents were made of. They furnished most of the milk; the flesh was eaten, and the skin was made into water-bottles and wine-skins. The goats were not so gentle and peaceable

## THE PATRIARCHS

as the sheep; and so bad people were sometimes compared to them, and good people to sheep. *Matthew* 25:32.

Oxen and cows were used for plowing the fields with the rough wooden plows, and for drawing carts and other loads. Cows also furnished milk, butter, cheese and meat. *Genesis* 18:7, 8. Their skins were made into the stoutest kinds of leather; and the horns were made into trumpets and other articles. The cattle of Bashan were especially large and fat, because of the fine pastures; and their horns were the symbol of strength and ferocity. *Psalms* 22:12. *B*

The donkey was the bearer of burdens, and was an important part of every man's wealth. The patriarchs did not keep horses, as the later Arabs do. A few camels were kept by the most wealthy for the carrying of loads, but they were very costly. There were two kinds of camels: the large one with two humps, and the little dromedary with one hump, which was the more common. The land was owned only by the heads of the tribes who were able to keep others away and to defend their possessions. There was some property in silver and gold, in grain and in other possessions, but these few animals formed nearly all the wealth of the nomad tribes in the days of the patriarchs. Menservants and maidservants were also counted among a man's possessions, although these were not commonly bought and sold. *C*

See for reference to property in the following passages in *Genesis*: 13:2, 5; 21:27, 28; 22:3, 13; 23:16; 24:10, 22, 35, 53; 26:13, 14; 27:9; 29:2, 9; 43:11, 12.

Make for the notebook a complete list of all the animals and articles of property which you can find referred to as belonging to the people of Canaan in the times of the patriarchs, giving a reference with each.

Read *Psalms* 24:1; 50:9, 10; 69:30, 31; and say what kind of an offering you think is most pleasing to God.

*Texts.* (a) The earth is the Lord's and the fullness thereof;

The world and they that dwell therein.

*Psalms* 24:1.

## POSSESSIONS OF THE PATRIARCHS

(b) I am the good shepherd; the good shepherd layeth down his life for the sheep. *John* 10:11. *D*

*A* What were the most important possessions of the patriarchs? What kinds of sheep had they? How were they kept? For what were they used?

*B* Describe the ancient Syrian goats. Tell what uses they were put to. Did they have cows and oxen? How used?

*C* Did they have beasts of burden? Which were the more important? Which the more costly? Was the land owned as it is here? What other forms of property were there?

*D* At home prepare the work assigned in *D*.

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## MOSES AND JOSHUA

### 6 24. ISRAEL BECOMES A MIGHTY PEOPLE. *Exodus* 1:7.

Jacob and Joseph had both grown old and died in Egypt long ago. But the children of Israel had a hope that good might come to them. The ground of that hope was the word to Jacob in *Genesis* 46:3, I am God, the God of thy father; fear not to go down into Egypt; for I will there make thee a great nation.

The children of Israel found favor with the king of Egypt, and were allowed to live on the rich land of Goshen. There were three reasons for this favor by the king: (1) Joseph the prime minister had asked for it; (2) The people of Israel were already subjects of the king of Egypt, because the land toward the river Jordan from which they had come belonged to him; (3) The king of Egypt was one of the "Shepherd Kings" whose fathers had themselves come from that direction and conquered the northern part of Egypt. The name of this Pharaoh or king was Aphophis, and his capitol was Zoan. The kings of the old line still ruled away to the south in Thebes, where these northern enemies could not come. *A*



## MOSES AND JOSHUA

The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. *Exodus* 1:7.

This means the land of Goshen, or their part of it, not the whole land of Egypt. They became "mighty" in numbers, and in their wealth of flocks and grain and houses. They were not mighty in their armies, for they were not a separate nation, but belonged to Egypt. This prosperity was what they had hoped for in all the wanderings of Abraham, Isaac and Jacob. To this they believed Jehovah was leading them, and they were not satisfied until they had found it. We shall see that God had something better in store for them than this "mightiness," but the way to it must lead through bitter trials. *B*

As the king of Egypt was giving permission to the people of Israel to settle in his territory sixteen centuries before Christ, so the king of England was giving charters sixteen centuries after Christ for colonies of people who were migrating to his unoccupied lands in America. The American people have also, like Israel, increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. The same God has led and blessed them; but they also must learn that there is something better for them to win than mere mightiness. *C*

*Text.* For what shall it profit a man, if he shall gain the whole world, and lose his own soul? *Mark* 8:36.

*Conclusion.* The children of Israel prospered, but it was not in the land which God had given them. Some day they would have to come back to Canaan, though it should cost them dearly.

Teach these lessons in the same way as the others. Present the material orally, and have it reproduced by the pupils. Let them provide titles, and keep them in the notebooks with other materials for review.

Draw a map of the Goshen district, locating only the waters and the city of Zoan or Tanis. (Map III.) Include the space between 29 degrees and 32 degrees north latitude,

## ISRAEL BECOMES A MIGHTY PEOPLE

and between 31 and 33 degrees east longitude, on a scale of about two inches to a degree. Always follow the latest map you can find of ancient Egypt, because recent discoveries have made it necessary to correct the old maps.

*A* When Jacob and Joseph went down to Egypt, which went first, the father or the son? Tell how it came about that each went there (4 1; 6 12; 6 18, 19). What great hope lived in the hearts of Israel long after these patriarchs were dead? What was the ground of that hope? How were they received by the Pharaoh? Give three reasons for this.

*B* How did Israel prosper in Goshen? In what did their strength consist?

*C* Compare this with settlements in America. What different kinds of greatness can you think of?

At home read the parable of Jesus in *Luke* 12:16-21. Find the meaning of the word "Exodus." Name in order the first six books in the Bible, which are together called the Hexateuch. Be able to spell them correctly, and to give the common abbreviation for each. Rehearse this lesson.

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### 6 25. BITTER WITH HARD SERVICE. *Exodus* 1:8-14.

It often happens that the good things which people desire bring with them dangers and troubles which they never knew before. Israel had desired prosperity, and God had given it. But there was a time when it became the cause of great trouble to them.

Now there arose a new king over Egypt, who knew not Joseph. And he said to his people, Behold the people of Israel are more and mightier than we; come, let us deal wisely with them, lest they multiply, and it come to pass that, when there comes any war, they join themselves to our enemies and fight against us, and then get out of our land. Therefore he set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Rameses. But the more they afflicted

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them, the more they multiplied, and the more they spread abroad. And the Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field. In it all they made them serve with rigor. *Exodus* 1:8-14. *A*

The new king, who knew not Joseph, was Rameses II. He belonged to the Nineteenth Dynasty of Egyptian kings, and reigned 67 years. He did not know Joseph, because (1) he lived some centuries later, and because (2) the Shepherd kings whom Joseph knew had been long since conquered and driven back to the eastward out of Egypt, by the old line of kings who came down the river Nile again from Thebes. Israel was classed by the present king along with those Shepherd kings and other eastern enemies. So the king dreaded their growing strength; for if they should sometime join with his eastern enemies, they would escape from the country where they were now held in bitter slavery, and then Egypt would lose their useful labor. *B*

The store-city of Rameses which the Israelites built at this time was named after the king, Rameses II. It is not now known certainly where it was; but the king's body has been found at Thebes, and is now preserved in the Egyptian museum at Boulak. We are thus able to look at the real face of this great king who lived more than three thousand years ago. The other city of Pithom has been found, and the ruins were uncovered in 1883, so that we may also see the very bricks which were made and laid by the children of Israel in their slavery under Rameses II, or Sesostris, as he is sometimes called. *C*

A few years ago, a great host of the same people, the children of Abraham, Isaac and Jacob, who lived in Russia, were driven out of that country by famine and oppression. Some of the sons of that race had gained great wealth in America, as Joseph and his brethren had done in Egypt. By their prosperity many others were drawn to this land of plenty and of liberty, until there were too many of them

## BITTER WITH HARD SERVICE

for the American cities to support. Then hard taskmasters were set over them; and they had to work in unhealthy "sweat-shops" all day and part of the night, making clothing for wages so small that they could scarcely live upon it. But, as it was in Egypt, the more they were oppressed, the more they multiplied. In this land where some of the Hebrew people had found great wealth and prosperity, others found their life shortened and made bitter with hard service. But still their numbers have increased; and if they will follow where the God of their fathers leads them, the hard service may be relieved, and he may bring them to some greater good than mere worldly prosperity. *D*

*Conclusion.* The patriarch Joseph passed away; the old kings were forgotten; new masters took their places; but the same God was with Israel still.

*Text.* The Egyptians made the children of Israel to serve with rigor. *Exodus* 1:13.

*A* In verse 11 we read of a plan that was tried in the hope of crushing the strength and spirits of Israel; what was that plan? Tell what kind of a life the people of Israel lived under this king.

*B* Who was the king then in Egypt? Why did he not know Joseph? Why did he feel differently toward the Hebrews?

*C* What works did they build for him? What relics of that time now exist? Mark Pithom and the probable site of Rameses on the map drawn for last lesson.

*D* Compare the Hebrews in America with those in ancient Egypt.

At home read *Exodus* 1:8-14; *Acts* 7. Be able to name in order the first seventeen books in the Bible, and to give the spelling and abbreviations. Rehearse this story.

Let the teacher organize a comprehensive cumulative review of the material in the first four grades, being careful to refresh the memory on the concrete details of all the stories. The four years should all be covered in the remaining weeks of the Sixth grade.

## MOSES AND JOSHUA

### 6 26. RAISING UP A LEADER. *Exodus* 2:1-10; *Acts* 7:17-23.

Let the story of the rescue of the baby Moses be told briefly. (1 7, 8.)

Every group of people needs some leader. One reason why the people of Israel found their life made bitter with hard service was because they had no leader of their own, who could speak and act for them; and so the taskmasters could make them do anything they wished. Such a leader must be a true friend of Israel; he must know their past history, their present needs, and their future hopes. He should also know Egypt and its ruler, its wisdom, and the ways of its people, because the Egyptians were the masters of Israel. For many years God had been preparing just such a leader for Israel, all unknown to himself or anybody else. *A*

When the king found that the bitterness of hard service did not crush this people, he brought still more bitterness into their lives by the order that Every son that is born, he shall cast into the river, and every daughter ye shall save alive (*Exodus* 1:22). But one babe was cast into the river in a little "ark," which kept him dry. He was found by the king's daughter, who wanted him for her own, when she found what a fine boy he was. He was named Moses, and his own mother was hired to be his nurse. He was adopted into the king's household, and was given as good an education as could be had in those days. The king's cruelty in ordering the children drowned was the cause of bringing into his own palace for education the very one he feared most. And by the training he received there he was enabled to do just what the king feared, namely, to lead the Hebrews out of Egypt. *B*

All that time Moses did not know that God had anything special for him to do. But that was God's way of raising up a leader for his oppressed people. It was in a similar way that Joseph had received an education in Egypt many years before (6 13, 14, 15). Many times both

## RAISING UP A LEADER

Joseph and Moses thought their misfortunes were very great, because they could not see what it was all for. If they had not been faithful in their preparation for their great work, before they knew what the work was, neither Joseph nor Moses would ever have been called to that work. *C*

*Conclusion.* God's way of raising up useful men and women is to begin with a little child and give a lifelong preparation in wisdom, strength and character.

*Text.* Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. *Acts 7:22.*

Unnumbered comforts to my soul  
Thy tender care bestowed,  
Before my infant heart conceived  
From whence those comforts flowed.

When in the slippery paths of youth  
With heedless steps I ran,  
Thine arm unseen conveyed me safe,  
And led me up to man.

*Addison.*

*D*

*A* Who were the leaders in the lessons on the Patriarchs? What groups of children have leaders? Name some of the great leaders in the American nation. What kind of a leader did the Hebrews need: as to race? as to education and training? as to character and religion? Are such leaders easily found?

*B* What was the first plan to break the growing strength of the Hebrews? (See last lesson.) What new plan is brought forward in this lesson? How did the plan defeat itself? Some one should tell the story of the young Moses. Why did Pharaoh treat the Hebrews so cruelly?

*C* What did Moses have to do with his own preparation for leadership? What other great Hebrew got his training in Egypt?

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**D** Explain God's way of raising his best leaders. Read and make plain the text and the verses from Addison.

Though the story element in this lesson, as in the last two, is slight, it may be taught in the same way as a story, by the teacher telling the parts, and the pupils reproducing them and naming them.

The notebooks should contain an outline of the lesson, the reference, the conclusion, and text.

At home read all the references in this lesson, and also the parable of the unprepared in *Matthew* 25:1-10. Rehearse this lesson. In the cumulative review, try to place each story where it belongs in the outline of the Sixth, Seventh and Eighth grades, as the Baby Moses story in this lesson.

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### 6 27. BEGINNING TOO SOON. *Exodus* 2:11-15.

How did the Hebrews fare in Egypt first and last? What kind of a leader did they need? How did God raise up a leader for Israel in Egypt?

Moses had learned in his childhood in the king's palace to love fair play and justice. And it came to pass in those days, when Moses was grown up, that he went out to his brethren, and looked on their burdens. And he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian and hid him in the sand.

It looked very strange to him to see the Egyptian strike the Hebrew. But there was no law to stop such cruelty, and so he stopped it himself. Already he felt himself to be a leader who could help his people; and so he chose rather to share ill treatment with the people of God, than the pleasures of life in the palace, accounting the blame of it better riches than the treasures of Egypt (*Hebrews* 11:24-26). But there were yet many things for him to learn, before he would be ready for so great a task. When in his anger he killed the Egyptian, and hid the body in the sand,

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so that his deed would not be known, he did a worse wrong than the one he tried to punish. He had not yet learned that one wrong could not be made right by doing another wrong. "Thou shalt not kill," was already a law of peaceable society, though it had not yet been proclaimed on Mt. Sinai as one of the Ten Commandments. *Exodus* 2:11, 12. A

And he went out the second day, and behold, two men of the Hebrews were striving together. And he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

His work was delayed for many years. He was going into his life-work too soon, because (a) he did not have enough training; (b) his people were not ready to follow his leadership. He supposed that his brethren understood that God by his hand was giving them deliverance, but they understood not (*Acts* 7:25). (c) God had not yet sent him to be their leader. "He ran before he was sent," and so he failed in what he tried to do, beside falling into sin, though he had the right ideas of fair play, and of helping his people.

"Darker than night, life's shadows fall around us,  
And, like benighted men, we miss our mark."

*Exodus* 2:13-15. B

Sir Henry Havelock served his country faithfully for more than forty years in humble positions in the British army, before the time came for the great work which crowned his life. But during those years he was studying the art of war, and in other ways preparing for any difficult task which might come to him. At last, in 1857, came the great Sepoy Mutiny in India, with the terrible siege of Lucknow, when 1700 Europeans imprisoned in the city were



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for three months expecting the most horrible death. General Havelock was selected as the only man who could possibly save them. After twelve victorious battles against greatly superior numbers, he succeeded in leading his Highlanders into the city. They protected the lives that were in danger, until the welcome music of "The Campbells are Coming" announced the arrival of Sir Colin Campbell with the army of relief. Sir Henry Havelock practiced patiently the lesson, which Moses did not at first know, though it was taught to him afterwards:

"Learn to labor and to wait."

See Tennyson's "*Defense of Lucknow.*" C

*Conclusion.* Moses was called to a great work, but it took a long time to prepare him for it, and he failed at first because he began too soon.

*Maxim.* The more haste the less speed. D

A How did Moses first feel called to help his fellow Hebrews? Into what wrong was he led? Can a wrong be made right by doing another?

B How did the Hebrews receive his help? What great mistake was Moses making? Name three points in the error.

C What was the public service rendered by General Havelock? How was he prepared for it?

D What is the conclusion and the maxim?

At home read the scripture references, and also Tennyson's "*Defense of Lucknow,*" and Longfellow's "*Ladder of St. Augustine,*" and "*Psalm of Life.*" Tell the story of this lesson. Speak it aloud in a continuous narrative, if possible with listeners to criticize, a few hours after it has been learned. This exercise has great value in fixing the story in the memory.

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### 6 28. SEEING FAIR PLAY. *Exodus* 2:16-22.

To what point in the life of Moses did we come in the last lesson? In what points was he then ready to be a leader for his people? What points were not yet ready?

## SEEING FAIR PLAY

Moses fled from the face of Pharaoh, and dwelt in the land of Midian. And so he became a pilgrim, as Abraham and Jacob had been. It was a wild country, three hundred miles away to the south-east. Only a few people lived there; and they kept sheep and goats in the wilderness of Mount Horeb. In Midian the flocks were watered from deep wells, in the same way as the flocks of the patriarch of Palestine. When there were many flocks to be watered from one well, the shepherds sometimes quarreled; and the strongest helped themselves first, while the weaker had to wait. As Moses was a stranger in Midian, he stopped by one of the wells of that country to refresh himself. And as the well was a social meeting place for the people living near, he hoped to learn there who the best people would be for him to get acquainted with in Midian. *A*

Now the priest of Midian had seven daughters; and they came and drew water, and filled their troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock. And he said to his daughters, Where is he? Why is it that ye have left the man? Call him that he may eat bread. And Moses was content to dwell with the man for many years, and keep his flocks. And the priest of Midian gave Moses his daughter Zipporah for his wife. *Exodus 2:16-22. B*

There was a time when very little was done by the American people to give a fair chance to the young Indians and negroes. But now in such schools as Hampton Institute in Virginia many of them are taught as well as white boys and girls. Few men have done as much for their real help as General Armstrong, the founder of Hampton. Broad wisdom and experience were needed for such a work, and there were few men who had it. Samuel C. Armstrong was

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one of those few; and he got his experience somewhat as Moses did, by spending his youth in a far country. His parents were among the early missionaries in the Hawaiian Islands; and he spent his early life there watching the work of civilizing a weaker race, and helping in it.

We read in his biography, that his close familiarity with the natives at their homes and in their daily lives gave him an opportunity to learn the characteristics of a childish race, weak, yet capable of development under wise leadership. To know a race intimately and accurately does not imply a desire to help it; but Armstrong absorbed from the atmosphere about him a disposition of protection and helpfulness toward the weaker race. The conversation of his elders, and the daily work and effort of those whom he most respected, taught him that it is not enough to alone understand, but that to understand in order to pity and to serve is the proper attitude of a Christian. The missionaries did not forget the thought, the mainspring of their work, that to build up and strengthen a human soul is the most important work that a man can do. To his early absorption of this idea may undoubtedly be ascribed Armstrong's later unquestioning dedication of his powers to philanthropic work.

General Armstrong commanded a Negro regiment in the civil war, and after the war he served as an agent of the Freedmen's Bureau, and so became thoroughly familiar with Negroes, and had much successful experience in managing them. It was by all these things that he gained the thorough training and Christian sympathy by which he was enabled to lead out of the bondage of semi-barbarism the Negroes and Indians at Hampton Institute.

A classmate at Williams college wrote that Armstrong's father had been minister of public instruction in Hawaii. The son accompanied him on his official tours, and had been let into the business. He could manage a boat in a storm, teach school, edit a newspaper, assist in carrying on a government, take up a mechanical industry at will, under-

## SEEING FAIR PLAY

stand the natives, sympathize with the missionaries, talk with profound theorists, recite well in Greek or Mathematics, conduct an advanced class in geometry, and make no end of fun for little children.

*Life of Armstrong.* Page 42. *C*

*Conclusion.* Moses helped the shepherd girls; he got experience and wisdom in Midian; and this prepared him for his greater work.

*Text.* And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

Draw an outline map which shall include the mouths of the Nile at the north-west, the Dead Sea at the north-east, and the two arms of the Red Sea at the south. (Map IV.) Locate Goshen, Mt. Sinai or Horeb, and Mt. Seir or Shur. Midian was located to the eastward of Mt. Seir, but if the common location of Mt. Horeb is correct the Midianites must have dwelt there also. *D*

Picture: Wilde, 611, 573.

*A* How came Moses to be in Midian? In *Exodus* 2:10 he is called an Egyptian; is that correct? How did people live in Midian.

*B* Whom did Moses first find in Midian? What did he think of the things he saw at the well? What did he do about it? Did he show the better judgment here, or in dealing with the Egyptian taskmaster?

*C* Who was General Armstrong? In what ways was his preparation for life like that of Moses?

*D* What value was the experience which Moses got in Midian?

At home attend to the map work as indicated in *D* above, and if practicable read the biography of General Samuel C. Armstrong, by Talbot. Read *Exodus* 2:16-22, and tell this story.

## MOSES AND JOSHUA

### 6 29. THE FLAME IN THE BUSH. *Exodus* 3:1-6.

How did it happen that Moses was in Midian? What work did he do there?

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness, and came to the mountain of God, to Horeb. And the angel of Jehovah appeared to him in a flame of fire out of the midst of the bush. And he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh here; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. *Exodus* 3:1-6.

Moses had lived his youth with the people of Egypt, who did not know the God of Abraham and of Israel. They worshiped gods of other names and kinds, such as Tum, Ptah and Osiris. We may suppose that Moses had worshiped God under some of these names, until his own people, or the priest of Midian, taught him about the God of his fathers and of Abraham. He had thought much about God, both in Egypt and in the lonely wilderness of Midian while tending the flocks. It was those long thoughts that made him able to see this strange thing in the "mountain of God." A

A bush in the mountain was so filled with light and glory that it seemed to be on fire, except that it did not wither away. Moses turned aside to see what this strange sight might be. Then he was taught that it was the angel of Jehovah, the God of his fathers, who was there. That made the place holy ground, and therefore he must put off

## THE FLAME IN THE BUSH

his shoes, as eastern people do in holy places. He was afraid, and hid his face in the presence of the Lord.

God uses the light, the clouds, the waters, the winds, the foliage of summer and autumn—everything in the world, for his messengers and ministers to make himself known. In some special way God so used this shrub; and Moses had thought about God until he was ready to be taught by what he saw and heard. Many persons have learned to know God in new and better ways while alone in the woods or the mountains. It comes to each in a different way; and to some it is just as real as it was with Moses. *B*

The island of Maui in Hawaii contains one of the most striking features of that group of islands. It is the extinct crater of Haleakala, which thrusts its head into the clouds 10,000 feet above the sea-level. And on the grassy slopes of this mountain, overlooking the island and the surrounding sea, is the birthplace of Samuel C. Armstrong, and the home of his parents. He always retained a peculiar fondness for it, returning to it often as a boy for horseback rambles among its forests and gorges. He gloried in its splendid peaks and coasts; and around Haleakala (the house of the Sun) centered in later life his thoughts of rest and inspiration.

Writing in his later years to a group of young people in Hawaii, he passed by the pleasant social life of his youth in the islands, the jolly rides with his companions, and the merrymakings, and turned his thought to the inspiring beauty of Hawaiian scenery. He said, "The beauty and grandeur of Hawaiian scenery is a noble teacher. It will make you better men and women if you will let it. Get all of it you can. Your special gaities, parties and things are of no account whatever compared with the ministry of mountain and sea. Listen to them. Approach and live with them all you can. Hear and heed these great silent teachers about you."

And again he wrote, "You have the volcano to make you devout."

Talbot's Biography of Armstrong. Pp. 3, 36.

## MOSES AND JOSHUA

Wordsworth describes the effect of a similar discipline upon the good Lord Clifford. He tells:

How he, long forced in humble paths to go,  
Was softened into feeling, soothed and tamed.

Love had he found in huts where poor men lie,  
His daily teachers had been woods and rills,  
The silence that is in the starry sky,  
The sleep that is among the lonely hills.

In him the savage virtues of the race,  
Revenge, and all ferocious thoughts, were dead;  
Nor did he change, but kept in lofty place  
The wisdom which adversity had bred.

Song at the Feast of Brougham Castle. *C*

*Conclusion.* The mind and heart of Moses were right, and this enabled him to see God in the bush as he had never seen him before.

*Text.* Bless Jehovah, O my soul,  
Who maketh winds his messengers,  
Flames of fire his ministers. *Psalms* 104:4. *D*

Picture: Wilde, 381.

*A* What vision did Moses see at Horeb? From whom may Moses have learned what he knew about God?

*B* What was Moses taught by the vision? What sign of reverence did he show? Explain the meaning of "angel" (messenger, servant).

*C* Mention other men who have learned to know God in similar ways. Does God now reveal himself in natural objects? To whom?

*D* How may we become best prepared to know him, and to hear his "still small voice" (*Isaiah* 30:21)?

At home look up and read the scripture references, and finish the home work of the previous lesson. Tell the story of this lesson, and work on the cumulative review of the first four grades.

Take the next period for a review in class of the last six lessons, 6 24 to 6 29.

## THE CALL OF MOSES

### 6 30. THE CALL OF MOSES. *Exodus* 2:23-25; 3:7-22.

What kinds of preparation had Moses received for his life-work?

It came to pass in the course of those many days, while Moses dwelt in Midian, that the king of Egypt died; and the children of Israel sighed by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. He saw the children of Israel, and took knowledge of them. And God said to Moses, Behold now the cry of the children of Israel is come to me; moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee to Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. *Exodus* 2:23-25; 3:9, 10. A

A still harsher king now reigned in Egypt. Israel had suffered more, and had now learned how little they might hope for from foreign kings and from other gods. And so the time had come when God might deliver them out of the hand of the Egyptians, and bring them up out of that land, to the good land and large, to the land flowing with milk and honey, which he had promised to Abraham and his descendants (*Genesis* 12:7). So God called Moses to be their leader. His first work would be to deal with the king; and his next work would be to persuade the people to follow him out of Egypt. He would succeed in persuading the people when they knew that the God of their fathers had sent him; but in dealing with the king he would not succeed until after many and dreadful events had convinced Pharaoh of the power of Jehovah. And God said to Moses, I know that the king of Egypt will not give you leave to go, no, not by a mighty hand. And I will put forth my hand and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go. Certainly I will be with thee; and this shall be the token to thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. *Exodus* 3:19, 20, 12. B



## MOSES AND JOSHUA

In the beginnings of the United States government there was little unity among the states, little respect or financial credit from the other nations, and a great lack of those laws and institutions which every strong nation must have. Only a mighty leader could supply these needs, and hold the nation together while doing so. The man who should do it would thereby prove himself chosen of God. As soon as it was possible to hold the first election for president, every vote was cast for the one man whom everybody knew to be prepared for the task, George Washington. In the trying years of war and difficult counsel which had gone before, he had gained much experience; he had shown great wisdom and splendid character. He had great faith in the future of the nation, and he believed that God was guiding its destiny. This election was a real call from his country and his God to become its official leader. But the call did not come until many years had been spent, both by the people and by himself, in preparation. At Trenton twelve years before, his skill in war had won a victory over Cornwallis. Now on the way to his inauguration maidens dressed in white strewed flowers before him at the same place, as he passed under an arch of green, bearing this inscription "The protector of the mother will be the defender of the daughters."

It is rare in history that the life of a great nation depends upon one man. But had Washington been slain at Trenton, or at Princeton, or at Germantown, the Revolution would have ended then and there; for no man then lived in our country, who was fitted to take his place and perform his stupendous work. He was appointed of heaven, and so, though exposed many times to peril, he was never wounded, but lived until his task was finished, and then lay down on his bed and peacefully died at Mt. Vernon. Ellis: *History of U. S.*, p. 592. C

*Conclusion.* When Moses had been prepared in Midian, and when the times were ripe in Egypt, but not until then, God called Moses to a great public service. He has called

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others to great tasks; and he calls everyone to the work for which he is prepared.

*Text.* Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. *Exodus* 3:10. *D*

*A* What changes took place in the years after Moses fled from Egypt until this time? How did God now look upon Israel? To what did God call Moses?

*B* What two things must Moses do? What kind of an answer was he to expect from the king? With whose help would he succeed? How many were the tribes of Israel?

*C* Who was the leader in a similar work for the thirteen American colonies? How was he prepared?

*D* What had to happen before Moses could begin his work? In how far is it the same way with everybody?

At home read this story in *Exodus* 2; 3; and also the story of the Talents, *Matthew* 25:14-30, learning verse 21. Rehearse this story, take care of the notebook work, and follow up the cumulative review.

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### 6 31. MOSES' EXCUSES. *Exodus* 3:11-15; 4:1-17.

Once, Moses had been so anxious to deliver the Hebrews from their oppressors that he began too soon. Now, the times were ripe for it; let us see how he feels about the undertaking.

When Moses had grown old in experience and wise in judgment, he saw how great a task it would be to rescue the people of Israel from their bondage in Egypt, and to make a new nation of them in the land of Canaan. When the call came from God for him to take up this great work, he offered excuses one after another, as people so often do when they are afraid of their tasks.

First Moses said, Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt? He thought some person should be chosen for this work who was already great; and he could not forget that he had fled

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from the wrath of the former Pharaoh, and might not be well received by the present one. But God said, I will certainly be with thee; and when thou hast brought the people out of Egypt, ye shall serve God on this mountain.

But Moses had another excuse, and he said, When I come to the children of Israel and say to them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? what shall I say? To them a name of God ought to give some knowledge of his character. What Moses meant was that if the people should question him about the God who had sent him to see if he were telling the truth, he could not tell them anything which they did not already know. And God said to Moses, Thou shalt say to the children of Israel, *I AM* hath sent me to you. Say, The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you; this is my name forever, and this is my memorial to all generations. They expected God to be the same to them that he had been to their fathers; but the new truth which Moses could now give them was that God is the same everywhere and evermore. The name, "Jehovah" in their language was like the words, "*I AM*," and it told them that their God is an everlasting and unchangeable being. *Exodus* 3:11-15. *A*

Then Moses excused himself a third time, and said, But behold, they will not believe me, nor hearken to my voice; for they will say, Jehovah hath not appeared to thee. And in answer to this excuse Jehovah said, What is that in thy hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled before it. And Jehovah said to Moses, Put forth thy hand and take it by the tail. And he did so, and it became a rod in his hand. God taught Moses how to perform other wonders also, and said, If they will not hearken to thy voice, show them these signs, and then they will believe thee.

As a last excuse Moses said, O Lord, I have never been a man of words, nor am I now since thou hast spoken to

### MOSES' EXCUSES

me. Send whom thou wilt, but not me, for I am slow of speech. And Jehovah said, Who hath made man's mouth? Is it not I? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. And when Moses still held back, God said, Here is Aaron thy brother; he can speak well. Put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman to the people. And Moses went to Jethro his father-in-law and said, Let me go, I pray thee, and return to my brethren in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And Moses took his wife and sons, and returned to the land of Egypt. *Exodus 4: 1-20. 3 15. B*

When Isaiah saw the vision of God calling him to be a prophet, he said, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. But in the vision an angel took a live coal from the altar and touched his lips saying, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins forgiven. Then Isaiah said, Here am I, send me. *Isaiah 6.*

Before Washington's famous crossing of the Delaware river, he had ordered an officer to go across and bring him some information. What did you learn? said he. The officer made excuse, that he had found the night dark and stormy, and the river full of ice. Therefore he could not cross; he had learned nothing that General Washington did not know already. The general rebuked him angrily and said, Be off! and send me a *man*. The man found the river easier to cross than he expected, and the weather less stormy than the general's tent. He soon returned with valuable news.

Palamedes came to Ithaca to invite Ulysses to join in the expedition against Troy. Ulysses was unwilling to engage in the undertaking; and so he plowed in the sand and sowed salt, on a pretense of being insane. *C*

*Conclusion.* Some excuses, like that of Ulysses, are not sincere. Nothing can remove them but common honesty.

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For others, like that of Washington's officer, more courage is the remedy. But even sincere excuses for real duties, such as Isaiah and Moses offered, can always be overcome with God's help.

*Text.* Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? *D*

*A* To what great task was Moses called? What was his first excuse? What answer to it came from God? Can you think of any other answer which might have been given to this excuse? What was the second excuse? What was the answer to it?

*B* What was Moses' third excuse, and its answer? The fourth excuse, and its answer?

*C* What other instances of excuses can you give?

*D* What different kinds of excuses are there? Does the Lord ever call upon us to do things which we have not the power to do? How was it when Jesus said to his disciples, Give ye them to eat? *Luke 9:13.*

At home read *Exodus 4*, and *Isaiah 6*. Rehearse this lesson, and attend to the notebooks and review.

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### 6 32. THE BIRTHDAY OF A NATION. *Exodus 12:21-42.*

Recall the general subjects of the last two stories.

When Moses had accepted his task and met his brother Aaron, they came to Pharaoh, and said, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken to his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. Then Moses showed the signs which God had taught him, but the king would not yield. Then all the fearful plagues came upon Egypt, one after another, the blood, frogs, flies, boils, hail and others; but the king's heart was only hardened by them.

## THE BIRTHDAY OF A NATION

Then Moses called all the elders of Israel and said to them, Go and take lambs according to your families, and kill the passover. And take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood on the lintel and the side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in to your house to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever, when ye come to the land which Jehovah will give you. And when your children shall say to you, What mean ye by this service? Ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered us. And the people bowed the head and worshipped. *Exodus* 5: 1, 2; 12: 21-27. 4 28, 29, 30, 31. A

And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne to the first-born of the captive that was in the dungeon; and all the first-born of the cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye, and the children of Israel; and go, serve Jehovah, as ye said. Take both your flocks and your herds, as ye said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We are all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And they journeyed from Rameses to Succoth. And they baked unleavened cakes of the dough which they brought forth out of Egypt, and could not tarry, neither

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had they prepared for themselves any victuals. It is a night to be much observed unto Jehovah by all the children of Israel throughout their generations, for bringing them out of the land of Egypt. *Exodus 12:29-42. B*

A century and a half after the Pilgrims came to America, there were still rights and liberties which the colonists greatly desired, but could not secure from the king of England who was still their sovereign. After much bitterness and strife with their foreign rulers, the leaders of the colonies joined in signing the Declaration of Independence on July 4, 1776. This act made them a separate people, and the day was thereby made memorable as the birthday of the nation called the United States of America. In like manner, the Passover became memorable in Israel as the birthday of the Hebrew nation, and is still celebrated with great religious enthusiasm. Jesus and his disciples were Hebrews, and it was in a room which they had engaged in Jerusalem, and prepared for the Passover feast, that he took with them the "Last Supper." Among all Christians this has taken the place of the Passover feast, and is called the Communion of the Lord's Supper. *C*

*Conclusion.* When Moses did as God directed him, God overcame the great king, and that deliverance became the greatest event in the memory of the Hebrew nation.

*Text.* And this day shall be for a memorial, and ye shall keep it a feast to Jehovah; throughout your generations ye shall keep it a feast by an ordinance for ever. *Exodus 12:14. D*

Pictures: Tissot, O., 45, 46; Wilde, 577.

*A* How did Moses begin his task? What answer did Pharaoh give? How was the petition of the Hebrews followed up? How did the Hebrews prepare for the last plague?

*B* Describe the last plague. How did Pharaoh respond to it? Explain the unleavened bread. Explain the Passover.

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**C** What Christian ordinance corresponds to the Jewish Passover?

**D** What is commemorated by the principal feast in the Hebrew calendar?

For home work read the account of the controversy with Pharaoh in *Exodus* chapters 5 to 12. Rehearse this lesson, and attend to the notebooks and review.

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### **6 33. JEHOVAH'S BATTLE. *Exodus* 13:21, 22; 14.**

What was the first stage in Israel's journey, as learned in the last lesson? That was a famous journey. Let us follow it through all its stages.

Jehovah went before the fleeing Israelites by day in a pillar of cloud, to lead them in the way, and by night in a pillar of fire, to give them light; that they might go by day and by night. The pillar of cloud by day and the pillar of fire by night departed not from before the people. And Jehovah said to Moses, Bid the children of Israel turn back and encamp between Migdol and the sea. And Pharaoh will say of the children of Israel, They are entangled in the land; the wilderness hath shut them in. Though the king had sent them away, there were fortresses on the border to prevent their escape. While they turned this way and that to avoid the guards, the Egyptians thought the Hebrews had lost their way. *Exodus* 13:21 to 14:4. *A*

Then the king changed his mind, and sent his chariots after the children of Israel, when they seemed to be cornered between the desert and the sea. The Egyptians were confident that they had the Hebrews; and the children of Israel were greatly alarmed, and accused Moses bitterly. Moses alone seemed to know that the battle was Jehovah's and he must conquer. Darkness kept off the chariots of the Egyptians. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the



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waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall to them on their right hand and on their left. And the horsemen and chariots of the Egyptians pursued and went in after them. And in the morning watch Jehovah discomfitted them. The chariot wheels stuck fast, and they were hard to drive; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians. *Exodus* 13:5-25. *B*

And Jehovah said to Moses, Stretch out thy hand over the sea. And when he did so the sea returned to its strength as the morning appeared. And the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. And the waters returned and covered the chariots and the horsemen, even all the host of Pharaoh that went in after them into the sea. Thus Jehovah saved Israel out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which Jehovah did upon the Egyptians, and the people believed in Jehovah and in his servant Moses. Then sang Moses and the children of Israel this song to Jehovah, saying,

I will sing to Jehovah, for he hath triumphed gloriously:  
The horse and his rider hath he thrown into the sea.  
Jehovah is my strength and song,  
And he is become my salvation.  
This is my God, and I will praise him;  
My father's God, and I will exalt him.

*Exodus* 14:26-15:2. *C*

*Conclusions.* (a) God saved the children of Israel from the Egyptians when there was no other help for them, and so made his power known to both friends and foes.

(b) This story of Jehovah's battle at the Red Sea has been a great inspirer of faith in God ever since.

*Text.* Jehovah said to Moses, Wherefore criest thou unto me? Speak to the children of Israel that they go forward. *Exodus* 14:15.

## JEHOVAH'S BATTLE

A How did the Israelites find their way? What obstacles were in their way? What misleading turn did they make? Why?

B What was the mind of Pharaoh? Of the Israelites? Of Moses? What did the Egyptians think they had met?

C What was the outcome of the Lord's battle? How does the Song of Moses begin?

Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath  
are stored;

He hath loosed the fateful lightning of his terrible swift  
sword;

His truth is marching on.

He hath sounded forth the trumpet that shall never call  
retreat;

He is sifting out the hearts of men before his judgment seat;  
Oh, be swift, my soul, to answer him! be jubilant, my feet!

Our God is marching on.

At home read *Exodus* 13; 14; tell this story, and attend to the notebooks and the cumulative review.

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### 6 34. PROBLEMS OF PROVISION. *Exodus* 15: 22 to 17: 7.

Moses had a great struggle with the king of Egypt, as we have seen; but that was not the greatest of his troubles. A multitude of people cannot travel long in a wilderness without water and food. Let us see how they managed to live on this journey.

After they had escaped from Pharaoh across the narrow and shallow part of the Red Sea, and started into the wilderness, their first trouble was lack of water. For three days they found none but the brackish water of Marah. And the people murmured against Moses, saying, What shall we drink? And in answer to the prayer of Moses for help, God taught him how to sweeten the water by the use of some

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herb. And they came to Elim, where were twelve springs of water, and threescore and ten palm trees. And they encamped there by the waters. From Elim they went into the wilderness; and in the second month of their journey they had used all the provision which they had brought with them out of Egypt; and they saw little prospect of getting any more. So they murmured against Moses, saying, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger. *Exodus 15:22 to 16:4. A*

Again Jehovah showed his power to save his people, and to defend his servant Moses. At evening great flocks of quails, which had been blown by the wind across the arm of the Red Sea, alighted near the camp; and so meat was provided in plenty for all who wanted it. And in the morning a heavy dew lay on the ground about the camp. When the dew was gone up, behold, upon the face of the wilderness lay small flakes like frost upon the ground. And when the people saw it they said one to another, What is it? And Moses said, It is the bread which Jehovah giveth you to eat. Gather ye of it every man according to his need, an omer for each person in your tent. And they gathered it morning by morning; and on the sixth day they gathered twice as much as on other days, and baked it, and what was left over they used on the Sabbath; for on that day they found none of the manna on the ground. Moses said, This is that which Jehovah hath spoken, Tomorrow is a solemn rest, a holy Sabbath to Jehovah. And so the manna was the food of the children of Israel until they came to the borders of Canaan. *Exodus 16:5-30. B*

And the children of Israel journeyed on through the wilderness, and encamped in Rephidim. And there was no water there for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me?

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Wherefore do ye tempt Jehovah? And they thirsted there, and murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us, and our children and our cattle with thirst? And Moses cried to Jehovah saying, What shall I do to this people? They are almost ready to stone me. And Jehovah said to Moses, Pass on before the people, and take with thee some of the elders of Israel; and the rod wherewith thou didst smite the river, take it in thy hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the place Meribah. *Exodus 17:1-7; Numbers 20. 3 35. C*

It has often happened that prisoners of war have suffered for lack of good water and food. So it was in the military prisons of the Civil War. It is related by A. B. Isham in his "Prisoners of War" (p. 268), that early in August, 1864, a violent thunderstorm came up at Andersonville, leaving the creek and swamp well cleansed and purified. Besides the thorough renovation of the camp, it proved an invaluable blessing to the captives in another and unexpected manner; for near the line of the stockades there burst forth a spring of pure cool water, whose unceasing flow furnished the prisoners with an abundant supply that never afterward failed. *D*

*Conclusion.* The people blamed Moses unjustly for their troubles in the wilderness. The rich country which was to be their own could be reached only by a hard and hungry journey; but that was better than the fleshpots of Egypt under the taskmasters.

*Text.* The eyes of all wait for thee;  
And thou givest them their food in due season.  
Thou openest thy hand,  
And satisfiest the desire of every living thing.

*Psalms 145:15, 16.*

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**A** How did the Israelites fare on the first month of their journey? Had they a right to expect anything else? How did the experience affect them?

**B** What two surprising sources of food saved the situation for Moses? How do people generally compare present ill and future good?

**C** Did this lesson prevent the people from murmuring again at Moses? How did he solve the water problem at Meribah?

At home read *Exodus* 15:1 to 17:7. Rehearse this story, and work on the cumulative review.

The next period should be taken for a review of lessons 6 30 to 6 34.

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### 6 35. MOSES' HELPERS. *Exodus* 17:8 to 18:27.

There were plenty of people against Moses, and ready to murmur whenever things went wrong, but there were some also who were ready to help him in his hard tasks.

No man is so great as not to need helpers. Moses was a great man, and he worked together with God, but his work was too great for him alone. While the hosts of Israel were encamped in the wilderness at Rephidim, where we left them in the last lesson, they were attacked by Amalek, one of the tribes of the desert. Israel was not organized for fighting, nor was Moses himself a soldier. So he appointed for one of his helpers a young man named Joshua, and made him general over the army. Joshua selected officers, and led out the host to battle. Moses took his famous rod, and watched the battle from a hilltop. When he held up the rod, Israel had the better of the battle; when he did not hold it up, the battle went the other way. But his feeble hands were soon weary; and so two helpers, Hur and his brother Aaron, stood by him all day and held up his hands, until at evening Joshua had won the victory. *Exodus* 17:8-16. **3 16. A**

## MOSES' HELPERS

When Moses fled from Egypt he had become a helper to Reuel, or Jethro as he is now called, and to his daughters. Now in turn, Jethro returns the favor. When Moses went back to Egypt he left his wife and two sons with her father Jethro, expecting soon to come back as he had now done. He had succeeded in getting the children of Israel away from Egypt, and was now returning to Jethro at the head of a great company. Jethro took the family and went out to meet him. Moses relates to his father-in-law how God had helped Israel; and Jethro worshiped God with sacrifices and made a feast for all the elders of Israel. On the next day he saw how Moses governed the multitude; he saw that he took upon himself the labor and worry of deciding all their troubles. And Jethro became a special adviser to Moses his son-in-law in the formation of a government for Israel. And he said, The thing is too heavy for thee, it will wear thee out. Take my advice and be thou for the people to Godward; bring thou the causes to God, and teach the people the laws, and show them how they must do. Moreover, pick out able men, such as fear God, men of truth, hating unjust gain, and place such over them; and let them judge the people at all seasons. Every great matter they shall bring to thee; but every small matter they shall judge themselves. So shall it be easier for thyself, and they shall bear the burden with thee. And following the advice of Jethro, Moses appointed the ablest men in Israel to rule the groups and families of the people. *Exodus* 18:1-27. *B*

As helpers of Moses this lesson introduces us to Joshua, Aaron, Hur, Jethro, and all those "able men" whom Moses appointed for rulers under him. Miriam the prophetess, sister of Moses and Aaron, was also a good helper with the music. After the escape through the Red Sea she led the chorus of women with songs and timbrels. *Exodus* 15:20, 21. Wilde, 610; Tissot, O., 182. In *Numbers* 11:16, 17, we also read of seventy elders who were his helpers. These men "held up his hands" during the years which followed. They

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sometimes failed him, but still it was only with their help that he was able to do his work.

Many great men have found the greater part of their power in their helpers, and in their ability to use those helpers. We read in Abbott's *Napoleon Bonaparte*, this description of his aides. Murat was to Napoleon a body of ten thousand horsemen, ever ready for a restless charge; Lannes was a phalanx of infantry, bristling with bayonets which neither cavalry nor artillery could batter down; Augereau was an armed column, invincible, black, dense, massy, impetuous, resistless, moving with gigantic tread wherever the finger of the conqueror pointed. These were but the members of Napoleon's body—the limbs obedient to the mighty soul that swayed them.

When a leader undertakes a great work, with many helpers each doing his part, and every part has some helper who is sure to attend to it, it is called an organized work. The leader can do little without helpers; the helpers can do little without a leader. All can not be leaders, but all can be helpers in some of the parts of organized society. The world is becoming more and more organized, and so it is more important for the social life of the world that each one shall be a good helper. *C*

We read (1 *Corinthians* 3:9) that, We are God's fellow workers. Christ is our great leader or captain, and we are all his helpers; and there is a law of God's kingdom stated in Christ's words, in the following text.

*Text.* Whosoever would become great among you, shall be your servant; and whosoever would be first among you, shall be servant of all. *Mark* 10:43, 44.

*Conclusion.* Moses could never have succeeded if he had not had good helpers. The greater the work the greater the need of helpers. Here is a good motto: Greatness by service, and greatness for service. *D*

A Still another disaster threatened, what was it? What wise measure did Moses then take? How did he secure the help of the Lord? What other helpers are named?

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**B** What help did Jethro furnish? What new plan of government was set up? What benefit was it?

**C** What other helpers did Moses have? What made Napoleon great? What is organized work?

**D** What is the law of greatness in God's kingdom?

Oh, still in accents sweet and strong  
Sounds forth the ancient word,—  
More reapers For white harvest fields,  
More laborers for the Lord.

At home read *Exodus* 17; 18; and tell the story of Moses' Helpers. Take care of the notebook work and the review.

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### 6 36. JEHOVAH'S PEOPLE. *Exodus* 19.

Years before this lesson, when the call came to Moses in Sinai, and he was making his excuses, the promise was given him to prove that Jehovah had really sent him: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain (*Exodus* 3:12). He has done that part of his task, and has brought the people as far as Sinai, and the promise is now to be fulfilled. But it is no ordinary worship. It is an event never to be forgotten in Israel.

In the third month after the children of Israel were gone forth out of the land of Egypt, they came into the wilderness of Sinai; and there Israel encamped before the mount. And Moses went up, and Jehovah called to him out of the mountain, saying, Thus shalt thou say to the children of Israel, Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you to myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples; for all the earth is mine. And ye shall be to me a kingdom of priests, and a holy nation. These are the words which ye shall speak to the children of Israel. *Exodus* 19:4-6. A



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Moses came and called the elders of the people, and set before them all these words which Jehovah had commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Jehovah said to Moses, Go to the people and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day; for the third day Jehovah will come down in sight of all the people on Mount Sinai. And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the lower part of the mount. And the whole mountain smoked, because Jehovah came down upon it in fire; and the smoke went up like the smoke of a furnace, and the whole mount quaked greatly. And Jehovah called Moses to the top of the mount, and said, Thou shalt come up, thou and Aaron with thee; but let not the priests and the people break through to come up to Jehovah, lest he break forth upon them. So Moses went down to the people and told them. *Exodus 19: 7-20. B*

God wanted a holy nation, a kingdom of priests who should stand between himself and the world, serving both. So he saved Israel from the taskmasters and the chariots of the Egyptians; he gave them water and food in the wilderness; and proved himself to be a trusty friend. After he had done this, God offered them his covenant, and asked Israel to be his own people. But Israel could never fill this holy office except by obeying God, and that was a hard lesson for them to learn, and it was often forgotten. But when Moses came down from the mount and told them Jehovah's request, they said, All that Jehovah hath spoken we will do. And thus they made Jehovah their king and themselves his people. *C*

*Conclusion.* Jehovah made his promise or covenant to Israel through Moses, that if Israel would obey Jehovah they

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should be his people; and they completed the covenant by answering all together in these words, All that Jehovah hath said we will do.

*Text.* If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation. *Exodus* 19: 5, 6. *D*

Tissot, O., 183.

*A* What promise is now fulfilled to Moses? What was the covenant now offered to the people?

*B* To whom did Moses report it? What preparations were required? Who went up with Moses? What did the people see?

*C* What was the purpose of it? How had God justified himself to the people? Quote the answer of the people to Jehovah's request.

*D* What permanent relation was established?

Oh, where are kings and empires now

Of old that went and came?

But, Lord, thy Church is praying yet,—

A thousand years the same.

At home read *Exodus* 19, and tell the story of the covenant. Locate the supposed Mt. Sinai on Map IV.

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### 6 37. THE LAW OF GOD'S PEOPLE. *Exodus* 20; *Deuteronomy* 5.

When the people all together said, All that Jehovah hath spoken we will do, they gave their consent to obey God. Now they must receive his law that they may know how to obey him.

There are not many scenes in history which have made such a deep impression on the world, as this scene of the proclaiming of the law on Mount Sinai. The children of Israel had spent two days in purifying themselves and wash-

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ing their garments. For such a great occasion it was fitting that they should be clean, well dressed, and respectful. On the third day the whole people assembled in the plain to behold Jehovah in the mountain. They are now far away from the wealth and vegetation of Egypt. They are among the bare rocks which for ages had been called the Mount of God. They gaze upon the dark clouds and lightning on the mountain tops, and in the thunderings they hear the voice of Jehovah. Moses declares to them the law of the Ten Words, or Ten Commandments. The voice of the Lord has confirmed it, and their own hearts testify that the law is good. It has stood from that day to this as the greatest law in the world. A

And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee a graven image;  
thou shalt not bow down thyself unto them,  
nor serve them.
- III. Thou shalt not take the name of Jehovah thy God  
in vain.
- IV. Remember the Sabbath day, to keep it holy.
- V. Honor thy father and thy mother.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy  
neighbor.
- X. Thou shalt not covet. *Exodus* 20:1-17. 3 8, 9. B

This is the simplest and probably the oldest law in the Bible. But the next three chapters, *Exodus* 21-23, contain another collection of laws, and there are still others in Leviticus and Deuteronomy. Some new laws were no doubt made by Moses, the servant of God, and others were added long after his day. Some also were in use long before his

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time, and were adopted by him with little or no change. They have together been known by the name, The Law of Moses, because they grew up under the Mosaic system.

In 1901 there was found a collection of the laws of Hammurabi, king of Babylon, who reigned a thousand years before the days of Moses. He is thought by some to be Amraphel king of Shinar, one of the four kings of the east spoken of in *Genesis* 14:1. While these laws are known by the name of Hammurabi, as the Hebrew laws are known by the name of Moses, it is not likely that the king of Babylon made them himself. Many of them were already old, and he collected them into a code; and by proclaiming this code as the new law of his kingdom he gave it a new authority. Some of these laws are very similar to the laws of Moses. But most of them were not such laws as would be needed in the simple camp life of the wilderness. *C*

*Conclusion.* The thing that made Israel a great nation was that they felt themselves to be the people of Jehovah, and they loved the law as being his will.

*Text.* The ordinances of Jehovah are true and righteous altogether. *Psalms* 19:9.

Read *Psalms* 19:7-11, and any portions of *Psalms* 119, to see what Israel in after ages thought of the law of God. In these two psalms see how many words you can find which mean that law. *D*

Picture: Wilde, 389.

*A* Why has the scene on Sinai made such a deep impression on the world? Why was a law necessary? Why the three days of preparation?

*B* To what side of human life do the first four laws apply? To which do the last six apply? Are they the same in both places in the Bible?

*C* What is included in the law of Moses? Did ancient lawgivers make all their laws?

*D* What was it that made Israel a great nation?

At home read *Exodus* 20 and *Deuteronomy* 5. Rehearse this lesson, and learn the Ten Commandments.

**6 38. THE GOLDEN CALF.** *Exodus 32; Deuteronomy 9.*

What was the second Commandment of the law which was proclaimed on Mount Sinai? Even while Israel was encamped at the foot of Mount Sinai this law was broken.

Moses and Joshua spent many days in the Mount of God. When the people saw that Moses delayed to come down from the mount, they gathered about Aaron, and said to him, Come, make us gods who shall go before us; for we do not know what has become of this Moses who has brought us up from the land of Egypt. Then Aaron said to them, Tear off the gold rings which are in the ears of your wives, of your sons and of your daughters, and bring them to me. And they brought the jewels, and Aaron received the gold at their hands, and he fashioned it into a molten image of a calf; and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. And Aaron built an altar before it, and made a proclamation, and said, Tomorrow shall be a feast to Jehovah. And they rose up early the next day and offered burnt-offerings, and brought peace-offerings. And the people sat down to eat and drink, and rose up to play. *Exodus 32: 1-6. A*

Then Jehovah said to Moses, Go down, for your people whom you brought up from Egypt have corrupted themselves. They have turned aside quickly from the way which I commanded them. They have made a molten calf for themselves, and have worshiped it and sacrificed to it, and said, These are your gods, O Israel, which brought you up from the land of Egypt. And Moses went down from the mount with the two tables of the testimony in his hand, tables that were written on both their sides. And when Joshua heard the noise of the people as they shouted, he said to Moses, There is a noise of war in the camp. But he replied, This is not the shout of conquerers, nor the cry of those who are being overcome; but the noise of them that sing do I hear. And as soon as he came near to the camp he saw the calf and the dancing. And Moses was very angry,

## THE GOLDEN CALF

and he threw the tables out of his hands, and broke them at the foot of the mountain. Then he took the calf which they had made, and burnt it and ground it to powder, and scattered it upon the water, and made the Israelites drink of it. *Exodus 32: 7-20. B*

And Moses said to Aaron, What did the people do to you, that you have caused them to commit so great a sin? And Aaron said, O my lord, be not so angry! You know the people that they are set on evil. For they said to me, Make us gods to go before us; for as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him. So I said to them, Whoever has any gold, let him tear it off; and they gave it to me and I cast it into the fire, and there came out this calf. And Moses returned to Jehovah and said, Oh, this people have committed a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—but if not, blot me, I pray thee, out of thy book which thou hast written. And Jehovah said to Moses, Whoever has sinned against me, him will I blot out of my book. And now go, lead the people to the place of which I told thee; behold my messenger shall go before you. In the day when I punish, I will bring the punishment of their sins upon them. And Jehovah smote the people, because of the calf, which Aaron made. *Exodus 32: 21-35. C*

The people did not mean to forsake Jehovah, but only to make an image which they could see, because it was hard to worship an unseen God. They had seen the gods of Egypt in the form of a sacred bull, Aphis. So they made one like it, and worshiped it with feasting and riot. The danger of using images is that people soon forget that it is only an image of a spirit, and worship the image itself.

Picture: Wilde, 613.

*Conclusion.* When Moses was away, Israel soon became impatient and fell back into their old ways; but the rebuke helped to teach them that God is a spirit.

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*Text.* God is a spirit, and they that worship him must worship him in spirit and truth. *John 4:24. D*

In teaching it is the plan as formerly to tell the class one part, and have that part retold by the pupils, and then named by them. Then the other parts are treated in the same way in turn, and finally the whole story is told and named. These names furnish the outline for the notebook.

*A* How can we explain the restless discontent of the people? What did Aaron tell them the calf was? In what manner did they worship the calf?

*B* With what was Moses occupied in the mount? With what fears did he come down? By what two acts did he express his anger?

*C* What apologies did Aaron offer? Did he confess that he made the calf? What was the prayer of Moses? Why did the people want images? Why a calf? What was the lesson of this event?

At home read *Exodus 32*, and *Deuteronomy 9*, and tell the story of the Golden Calf. Write up the notebook, and follow up the cumulative review.

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### 6 39. THE TENT OF MEETING. *Exodus 33.*

Israel had seen that Jehovah was in Mount Sinai. But they could not remain there; they must move on to Canaan. If Jehovah would not be found in their images, they could not know where to find him and how to inquire of him; for the idea that God is everywhere was unknown to Israel then. There was need of some means by which Jehovah might meet his people while they were moving from place to place. Jehovah was their king, and he must lead them, and make known his ways to Moses. And Jehovah said to Moses, Say to the children of Israel, Ye are a wilful people; if I go up into the midst of thee for one moment, I shall consume thee; therefore put off thy ornaments from thee, that I may know what to do to thee. So the children of Israel stripped themselves of their ornaments from Mount Horeb onward. And with the ornaments Moses made a tent. *Exodus 33:5, 6. A*

## THE TENT OF MEETING

Now Moses used to take the tent and pitch it outside the camp afar off; and he called it the Tent of Meeting. And it came to pass that every one that sought Jehovah went out to the Tent of Meeting, which was outside the camp. And when Moses went out to the Tent, all the people rose up and stood, every man at his tent door, and looked after Moses until he was gone into the Tent. And when Moses entered into the Tent, the pillar of cloud would descend, and stand at the door of the Tent, while Jehovah spoke with Moses. And whenever the people saw the pillar of cloud standing at the door of the Tent, all the people stood up and worshiped, every man at his tent door. Thus Jehovah used to speak with Moses face to face, as a man speaks to his friend. Then he would return to the camp; but his attendant, Joshua the son of Nun, a young man, did not leave the Tent. *Exodus 33:7-11.* 3 11. B

This scene reminds one of another scene in the childhood home of John G. Paton. The "closet" was a very small apartment betwixt the other two, having only room for a bed, a little table, and a chair, with a diminutive window shedding a diminutive light on the scene. This was the Sanctuary of the cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and "shut to the door"; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about), that prayers were being poured out there for us as of old by the High Priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a new-born smile that always was dawning on my father's face; it was a reflection from the Divine Presence, in the consciousness of which he lived. Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking



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with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that Sanctuary Closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal: "He walked with God, why may not I?" *C*

*Conclusion.* Though God is everywhere, yet people have habitual places of communion with him, where the associations make it easy and natural. Such a place was the Tent in Israel. Such is the modern church.

*Text.* Moses said to Jehovah, If thy presence go not with me, carry us not up hence. *Exodus 33:15.*

*A* How did the Israelite idea of where God is differ from ours? What need arose from this idea? How was the need met?

*B* How did Moses use the Tent of Meeting? How did the people worship God? Who took care of the Tent?

*C* How did John G. Paton first recognize the presence of God?

At home read *Exodus 33*, rehearse the stories of the Tent of Meeting, and the closet altar. Finish the review of the work of the first four grades, giving special attention to the Wilderness Tales, 4 32 to 4 36. If this cumulative review is neglected, the stories are sure to be forgotten, and the work largely lost.

Take the next period for a review of the last five lessons, 6 35 to 6 39.

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### 6 40. MEMBERS ONE OF ANOTHER. *Numbers 10:29-32; 12.*

Wherever people live together well they have to help each other. Camp life is a good place to learn that each must do his own part so that others may do theirs.

Thus far Israel had traveled through a country which Moses himself knew well. In the further journey he would

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be like a blind leader of the blind; for none of them had ever been there before. Hobab had always lived in that region and knew it well. So Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying to a place of which Jehovah said, I will give it you. Come thou with us and we will do thee good; for Jehovah hath spoken good concerning Israel. And he said, I will not go; but I will depart to mine own land and kindred. And Moses said, Leave us not, I pray thee; inasmuch as you know where we should encamp in the wilderness, you will be to us as eyes. And if you go with us, whatever good Jehovah shall give us, the same shall we do to you. And he at last consented to go with them, for we find his children with Israel many years afterward. *Judges 4:11; Numbers 10:29-32. A*

Another incident happened about the same time, showing how important it is that each one shall be contented with his part, although some parts may seem less honorable than others. Miriam, the older sister of Moses, who had watched him as a babe in the river, and Aaron their brother, grew jealous and unfriendly to Moses. They said, Hath Jehovah indeed spoken only through Moses? Hath he not also spoken through us? And Jehovah heard it. Now the man Moses was very meek, above all the men that were upon the face of the earth. But Jehovah said suddenly to Moses and Aaron and Miriam, Come out, ye three, to the Tent of Meeting. So they three went out. Then Jehovah came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam, and said, Hear now my words. If there be a prophet among you, in a vision do I make myself known to him, in a dream do I speak to him. Not so with my servant Moses; in all my house he is faithful. Mouth to mouth do I speak with him, plainly and not in enigmas, and the form of Jehovah doth he behold. Why then do ye not fear to speak against my servant Moses? When the cloud lifted, behold, Miriam was leprous. And Aaron said to Moses, Lay not, I pray thee, upon us the

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punishment of the sin and folly. And Moses cried to Jehovah, Heal her, O God, I beseech thee. So Miriam was shut up for seven days outside the camp, and the people journeyed not until she was brought in again. *Numbers 12. B*

*Conclusion.* Hobab was to Israel as eyes to see the way. Moses was to them as ears to hear God's voice. Aaron and Miriam were to them as mouths to speak and to sing. *Exodus 4: 14; 15: 21.* Each was needed by all. That was the meaning of the newly organized national life, which was just awakening in Israel.

*Text.* Now they are many members, but one body. *1 Corinthians 12: 20.*

1. The best place for one in the organized life of the world is the place one can best fill, not the place one prefers.

2. All organized society, such as a state or a church, means that each member does his part for the good of all, in exchange for the benefit which he receives from all. *C*

*A* Whose experience had guided the camp thus far? Whom did Moses ask to guide them further? Why? Was he willing? What shows that he consented?

*B* What discontent arose against Moses? How was it answered by Jehovah? What was the punishment? How was Moses distinguished from all other prophets?

*C* What were the kinds of social service of Hobab, Moses, Aaron, Miriam? What principle does this illustrate? What is the best place for any one in society? What is the aim or motive of each one's work?

At home read *Numbers 10: 20-32; 12; 1 Corinthians 12; Romans 9: 21; 2 Timothy 2: 20, 21.* Rehearse this story, and write up the notebook.

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### 6 41. CALEB'S SCOUTING PARTY. *Numbers 13, 14.*

Israel needed to know something of the country in front of them before they should go in to take possession of it. Let us see how they got this knowledge.

## CALEB'S SCOUTING PARTY

Jehovah said to Moses, Send thou men, that they may spy out the land of Canaan, which I give to the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them. And so Moses chose twelve men. Caleb, a prince of Judah, the leading tribe, was made the leader of the party. Joshua, who had been Moses' helper before, was chosen from Ephraim, the other large tribe, and he helped Caleb. And Moses sent them to spy out the land of Canaan; and he said, Get you up by the South into the hill country, and bring back a report on four points: (a) The Land, what it is, whether good or bad; (b) The Products, whether fat or lean, whether there is timber or not, what the fruits are, with samples; (c) The People, strong or weak, few or many, where they are found; (d) The Cities, where they are, and whether they are fortified strongholds or mere camps. *Numbers* 13:1-20. 1 33. A

The party started from Kadesh in the wilderness of Paran, and traveled northward through the hill country about Hebron. We can not trace their journey, or know where they went, although we read (*Numbers* 13:21) that they went from the wilderness of Zin in the South to the entrance of Hamath in the extreme North. In the valley of Eshcol they gathered figs and pomegranates, and grapes in clusters so large that one bunch was carried on a staff between two men. With the desired information they returned, and gave this report. We came to the land where you sent us; and surely it flows with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fortified and very great. Moreover we saw that the children of Anak are there. Amalek dwells in the South, the Amorite in the hill country, and the Canaanite by the sea and along the river Jordan. *Numbers* 13:21-29. B

When the people heard about the giants and the walled cities they were afraid, and began to murmur. But Caleb tried to encourage them, saying, Let us go up at once, and possess it; for we are well able to overcome it. But most

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of the men of Caleb's party joined with the people in their fears, saying, We are not able to go up against the people; for they are stronger than we. We are like grasshoppers compared with those giants. And the whole congregation said, Would that we had died in the land of Egypt! or would that we had died in this wilderness! And wherefore doth Jehovah bring us to this land to fall by the sword? Our wives and our little ones will be a prey; were it not better for us to return into Egypt? The leaders argued that it was a good land, and if they would not rebel against Jehovah he would bring them into it. But the people answered them with stones. Then did Moses plead with Jehovah not to destroy them with pestilence; and the Lord forgave them; but as they had refused to go forward, it was decreed that only Caleb and Joshua should ever enter the promised land of those who were men when they left Egypt. The bodies of the others should fall in the desert, and their children should wander in the wilderness forty years. All that time they dwelt as a desert tribe to the southward of Kadesh, until another generation had grown who were willing to trust Jehovah, and follow him into the promised land. *Numbers 13:30 to 14:45. C*

*Conclusion.* When the people knew the troubles ahead of them they forgot the help which God had always given them, and so they were afraid to go.

*Text.* Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us; their defense is removed from over them, and Jehovah is with us; fear them not. *Numbers 14:9. D*

Picture: Wilde, 406.

*A* What was the purpose of the scouting party? How was it constituted? What information was to be secured?

*B* Where did the party start? Where did they go? What was their report on each point? Did they agree on the facts?

*C* Did they agree in opinion? What were the arguments? Compare the attitude of the people now with that

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in former troubles. Moses' attitude. What was the judgment on Israel?

*D* On what did courage or the lack of it depend?

At home read *Numbers* 13; 14, tell this story; and draw Map V, showing the places named in this lesson.

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### 6 42. THE DIVINE PROTECTOR. *Numbers* 22 to 24.

When the wanderings of Israel brought them northward into the land of Moab, Balak the king of that country was sore afraid of the people because they were many; and he said to the elders of Midian, Now will this multitude lick up all that is round about us, as the ox licketh up the grass of the field. It was a custom of those times when war was threatened for a king to "devote" his enemies. That is, he pronounced a curse upon them, or had it done by some prophet or distinguished religious leader. This was thought to win the help of the gods against the enemy. So Balak sent away to the Euphrates river to bring the prophet Balaam, saying, Behold, there is a people come out from Egypt. Behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, and curse this people for me, for they are too strong for me. Perhaps I may be able to defeat them and drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. *Numbers* 22:1-6. *A*

Balaam was willing to please the king, especially for the rewards and honors which he offered. But his God said to him, Thou shalt not go with them. Thou shalt not curse the people, for they are blessed. But other messengers with increased rewards made the prophet think he had secured the consent of his God, although he still insisted that, If Balak would give me his house full of silver and gold, I can not go beyond the word of Jehovah my God, to do less or more. So he went up, though confessing the wickedness of

## MOSES AND JOSHUA

it (22:34), and tried to win the king's reward. And Jehovah put a word in Balaam's mouth, and said, Return to Balak, and thus shalt thou speak. And he returned to him, and he was standing by his burnt-offering, he and all the princes of Moab. And he took up his parable and said,

From Aram hath Balak brought me,  
The king of Moab from the mountains of the East;  
Come, curse me Jacob; and come defy Israel.  
How shall I curse whom God hath not cursed?  
And how shall I defy whom Jehovah hath not defied?  
Who can count the dust of Jacob,  
Or number the fourth part of Israel?  
Let me die the death of the righteous,  
And let my last end be like his. *B*

The prophet made strong professions of obedience, thinking that he could turn the will of God to suit his pleasure. Again and again he tried, but always God turned the curse into a blessing, and made him wish to die the death of the righteous, while he was living a life of sin. Here was a prophet from another country and people, willing to help the enemies of Israel, and his help would have led to war. But the God of Israel, who is indeed the God of the whole world, took possession of this foreign prophet, and guided his words even against the speaker's will, for the safety of Israel. He was compelled to speak the truth, and testify to the coming greatness of the Hebrew nation. The king in his anger sent away the weak prophet, and did not venture out with his army to molest Israel. *C*

*Conclusion.* God turned the bad words of the prophet into good words, and the evil deeds of Balak his enemy into his praise. If one would die the death of the righteous he must first live the life of the righteous.

*Text.* Let me die the death of the righteous,  
And let my last end be like his.

*Numbers 23: 10. D*

Picture: Tissot, O., 185.

## THE DIVINE PROTECTOR

**A** How was the king of Moab impressed by the approach of the Israelites? What plan did he devise to overcome them? Who was Balaam?

**B** How did Balaam regard the king's plan? Did he act consistently? What was the substance of his words?

**C** How did the prophet succeed in later trials? What did God do with the prophet's words? What was the effect on the king?

**D** What moral law connects life and death?

At home read *Numbers* 22 to 24, tell this story, and put the notebooks in good condition.

There is no break in the series of lessons between the Sixth and the Seventh grades, but the change will come near this point, at the convenience of classes.





## SEVENTH GRADE

### MOSES AND JOSHUA

**7 43. THE NEW LEADER.** *Numbers 27:12-23; Deuteronomy 30:11 to 31:8.*

It was now many years since Israel had escaped from the bondage of Egypt. Those who had toiled in the brick-yards of Pharaoh had died, and their children were now the men and women of Israel. These had grown up, not in the slavery of Egypt as their fathers had done, but in the wilderness where they had become strong and hardy by the camp life and its strict discipline. Miriam and Aaron, the sister and brother of Moses, who had toiled in Egypt and traveled through the wilderness ways, had now been "gathered to their people." As God had called Moses to take up the leadership of his people long ago, so now God called him to lay it down. But first the new leader must be chosen and made ready. And Moses said, Let Jehovah the God of the spirits of all flesh appoint a man over the congregation, who may go out before them, and come in before them, and lead them out, and bring them in; that the congregation of Jehovah be not as sheep which have no shepherd. As it had taken many years to prepare Moses for his great work, so now for this other great work a leader must be found who was able and prepared for it. If no one had thought of it until this moment, all the great plans would have failed. But God had not forgotten it, neither had his servant Moses. **A**

Moses had been a great leader for Israel through all these hard years of wandering in the wilderness. But they had now arrived on the borders of the promised land. There were battles before them, in order to win their new homes. The report long since brought back by Caleb's scouting party (**6 41**) about the giants and the walled cities was still remembered; and Moses was too old to be the military

leader of this campaign. Moreover the moral and religious life of the people must be kept on a high level. Moses had led them into the very presence of Jehovah, and they were a better people than their fathers had been. But the temptations of war and the ravages of conquest were before them, and the leader should be a man of God, who could carry out these instructions which Moses had given, when he said, This commandment which I command thee this day is not too hard for thee, neither is it far off. But the word is very nigh to thee, in thy mouth and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest in to possess it. *B*

There was the young man who (1) had been a helper of Moses (6 35), and who had thereby learned the ways of that leader and the meaning of the great movement. (2) He had lived in the Tent of Meeting and cared for it, and so he knew Jehovah, and how he made his ways known to Moses (6 39). (3) He had been the chief general in leading Israel's host out to battle against the Amalekites (6 35). (4) He had been one of Caleb's party of prospectors, and so he already knew the country which they were now about to enter and to conquer (6 41). (5) Besides all this, we read (*Numbers* 27:18) that he was a man in whom is the Spirit. (6) So Moses announced to the people (*Deuteronomy* 31:1-8) that on account of his age he could no more lead them, that Jehovah would not permit him to pass over into the new land, and that God would go before them, and Joshua the son of Nun would lead them in their battles.

Moses and Joshua went together into the Tent of Meeting, and Jehovah warned them that the people would still do evil, and follow after strange gods, and have to be punished (*Deuteronomy* 31:16-18). But a promise and charge

## THE NEW LEADER

were given to Joshua for his encouragement (31:23). And a song was sung by Israel in after ages, known as the Song of Moses, to testify that God had been faithful to his people. *C*

When David Livingstone, the great African explorer, was nearing the end of his life, and after being unheard from for two years, he was found in the heart of the dark continent by Henry M. Stanley. This young leader was so impressed by the spirit of the old explorer, that he felt called to take up the work where Livingstone laid it down. A varied life of war and adventure crowned by the influence of that great man upon him prepared him to take up the task. Like Joshua's task, it consisted in dealing with native tribes. But instead of slaying them, Stanley made friendly treaties with three hundred chiefs on the Congo. He won their abiding friendship; and he became in some respects a worthy successor to Livingstone in the great work of opening up "darkest Africa." *D*

Picture: Wilde, 408.

*Conclusion.* Israel needed a good and well trained leader in their moral and religious life as well as in their military and political life.

*Text.* Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage; for thou shalt go with this people into the land which Jehovah hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. *Deuteronomy 31:7. E*

*A* Name two points in which the Israel of this lesson differed from that of forty years before. What persons and classes had died in that time? Who remained alive? Who called and dismissed the leaders of Israel?

*B* Who was the great wilderness leader? What great task had been set for him? What must be the task of his successor? What two reasons are given why Moses could not take up the further task (*Deuteronomy 31:2*)? What emphatic command did Moses lay upon the people (*Deuteronomy 30:16*)?

## MOSES AND JOSHUA

*C* Was there any one who had been receiving the training necessary for the work (*Deuteronomy* 31:3)? Explain each of the different ways in which he had received useful preparation for this work. What sort of difficulties was Joshua warned to expect? What encouragement was there for him? What is the "Song of Moses"? What is the leading thought in *Deuteronomy* 32?

*D* What are the points of comparison between Joshua and Henry M. Stanley?

*E* What was Israel's chief need? Describe the installing of the new leader.

At home read *Numbers* 27:12-23; *Deuteronomy* 30:11 to 31:8; rehearse this story, together with the former stories therein referred to.

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### 7 44. THE DEATH OF MOSES. *Numbers* 20; 21; *Deuteronomy* 32:48-52; 34:1-8.

When the time at last came to move again toward the land of promise the difficulties began at once to arise. The walled city of Hebron with its giant Anakim was still remembered; and so they wished to enter the land from the east across the Jordan river rather than from the south. But Edom lay directly across this route; and though they promised to keep in the highway and not plunder the fields, the king of Edom would not let this multitude of people pass through his country. He even came out against them with an army. So the camp moved southward to the Red sea, passing by Mount Hor where Aaron died, and turning to the eastward of Mount Seir so as to go around Edom. This was another long desert journey in which the people murmured against Moses, as they had so often done before. It was on this journey that the fiery serpents troubled them, 3 37; here also happened the incidents of 3 17, 18, and 6 42. *Numbers* 20; 21. *A*

When they had passed northward on the east side of the Dead sea, Jehovah spake to Moses saying, Get thee up

## THE DEATH OF MOSES

to Mount Nebo in the land of Moab over against Jericho, and behold the land of Canaan, which I give to the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered to thy people, as Aaron thy brother died in Mount Hor, and was gathered to his people; because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh; because ye sanctified me not. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give to the children of Israel. And Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, and Ephraim, and Judah, and the plain of the valley of Jericho, the city of palm trees. And Jehovah said, This is the land which I swore unto Abraham, Isaac and Jacob, saying, I will give it to thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he was buried in the valley in the land of Moab over against Beth-peor; but no man knoweth of his sepulchre to this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses on the plains of Moab thirty days. And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face. *Deuteronomy* 32: 48-52; 34: 1-12.

So the servant of Jehovah was given a solitary funeral and an unmarked grave outside the land of promise. Yet that unknown tomb has been honored more than it could have been by any earthly show. Who could wish for better company in his dying moments than the Lord himself?

Hold thou thy cross before my closing eyes:  
Shine through the gloom, and point me to the skies:  
Heaven's morning breaks, and earth's vain shadows flee:  
In life, in death, O Lord, abide with me. *B*

## MOSES AND JOSHUA

*Conclusion.* If one would feel the presence of the Lord in the hour of death, one must seek his presence in life. A good man is honored more by the memory of his deeds than by a showy and costly funeral.

*Text.* There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face. *C*

Picture: Wilde, 403.

*A* From Kadesh what prevented Israel from passing directly to their new home? In what direction did they move? What happened at Mount Hor? What was the view from Mount Pisgah (*Deuteronomy* 34:1-3)?

*B* Describe the death and burial of Moses (*Deuteronomy* 34:5, 6). How was the grave of Moses honored? How did the people feel toward Moses after he was dead?

*C* What is the best way to make sure of the presence of God with us when we are dying?

Make Map VI, with some study of other maps and references, showing the entire journey from Egypt to the Promised Land. *Numbers* 20:22; 21:4, 15, 20-25. This work and the preparation of the next lesson may be done at home in connection with a review of the Moses lessons beginning with 6 24.

### THE BURIAL OF MOSES.

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave.  
And no man knows that sepulchre,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling,  
Or saw the train go forth:

## THE DEATH OF MOSES

Noiselessly as the daylight  
Comes back when night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun . . . .

Perchance the bald old eagle  
On gray Beth-peor's height,  
Out of his lonely aerie  
Looked on the wondrous sight:  
Perchance the lion, stalking,  
Still shuns that hallowed spot,  
For beast and bird have seen and heard  
That which man knoweth not . . . .

And had he not high honor—  
The hillside for a pall,  
To lie in state while angels wait,  
With stars for tapers tall,  
And the dark rock-pines like tossing plumes  
Over his bier to wave,  
And God's own hand, in that lonely land,  
To lay him in the grave? . . . .

*Cecil Frances Alexander.*

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### 7 45. TRIALS AND TRIUMPHS OF MOSES.

Moses' life was an unusually eventful one, as set forth in the scriptures, and some of those events were of great importance to the world. His successes all came with the help of God, out of trying and difficult experiences. It will be instructive to rehearse the difficulties which befell Moses, and to set over against them the triumphs which Jehovah gave him, for they balance each other in an interesting way. In preparing this lesson one should read each passage carefully, and then set down on paper the reference, together with a short statement of the "trial" or the "triumph" in the life of Moses, which is contained in it.



## MOSES AND JOSHUA

### TRIALS

1. *Exodus* 1:22. Danger.
2. *Exodus* 2:11. Sympathy.
3. *Exodus* 2:13-15a. Suspicion.
4. *Exodus* 2:15c. Loneliness.
5. *Exodus* 3:3, 6. Wonder, Fear.
6. *Exodus* 3:10, 11. Meekness.
7. *Exodus* 3:13. Uncertainty.
8. *Exodus* 4:1. Unbelief.
9. *Exodus* 4:10. Slow speech.
10. *Exodus* 5:1, 2. King's refusal.
11. *Exodus* 14:8, 9. Pursued.
12. *Exodus* 15:22-24. Marah.
13. *Exodus* 16:1-3. Fleshpots.
14. *Exodus* 17:1-3. Rephidim.
15. *Exodus* 17:8. War.
16. *Exodus* 18:13-18. Wearing away.
17. *Exodus* 18:26. Hard causes.
18. *Exodus* 32:19. Anger.
19. *Numbers* 12:1-3. Jealousy.
20. *Numbers* 13:31 to 14:3. Fears.
21. *Numbers* 14:21-25. Delay.
22. *Numbers* 21:5, 6. Fiery serpents.
23. *Numbers* 27:12-14. End at hand.
24. *Deuteronomy* 3:23-29. Disappointment.

### TRIUMPHS

1. *Exodus* 2:5-10. Rescue.
2. *Exodus* 2:12. Revenge.
3. *Exodus* 2:15b. Escape.
4. *Exodus* 2:16-21. Friendly home.
5. *Exodus* 3:6-8. Revelation, Hope.
6. *Exodus* 3:12. Confidence.
7. *Exodus* 3:14. Authority.
8. *Exodus* 4:2-9. Signs.
9. *Exodus* 4:12-16. Helps.
10. *Exodus* 12:31-33. King's consent.
11. *Exodus* 14:30. Delivered.
12. *Exodus* 15:25-27. Pure water.
13. *Exodus* 16:13-15. Bread of God.
14. *Exodus* 17:4-7. Smitten rock.
15. *Exodus* 17:9-13. Rod of God.
16. *Exodus* 18:19-27. Organization.
17. *Exodus* 19; 20. The Covenant.
18. *Exodus* 33:12-17. Presence of God.
19. *Numbers* 12:7, 8. Approval.
20. *Numbers* 14:11-20. Pardon.
21. *Deuteronomy* 31:5-8. Hope in God.
22. *Numbers* 21:7, 9. Serpent of brass.
23. *Numbers* 27:18. New leader.
24. *Deuteronomy* 34:1-8. Honor.

## TRIALS AND TRIUMPHS OF MOSES

In reciting this lesson let the teacher give a reference and key-word in the first column, and ask a pupil to tell from memory, or by reference to the written paper, the point or incident of the reference. Follow this in a similar way with the same number in the second column; and so on to the end of the list. If the point of any reference is not easily seen, some other reference and point may be substituted for it, as the balancing of trials and triumphs is partly a matter of individual judgment. Other points may easily be added to these, or some of these may be omitted by the teacher. If care is taken to work out this lesson, the result will be a good mastery of the events in the life of Moses.

*Text.* But we have this treasure (1), in earthen vessels (2), that the exceeding greatness of the power may be of God (1), and not from ourselves (2); and we are pressed on every side (1), yet not straitened (2); perplexed (1), yet not in despair (2); pursued (1), yet not forsaken (2); smitten down (1), yet not destroyed (2). (Paul's balance. 2 *Corinthians* 4: 7-9.)

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### 7 46. THE SIEGE OF JERICHO. *Joshua* 1; 2; 5: 13 to 6: 27.

When Moses was dead and the days of mourning were past, Jehovah said to Joshua, Arise and go over this Jordan, thou and this people, to the land which I do give to the children of Israel. As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear to their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

Before crossing the Jordan, Joshua sent two spies over to Jericho to learn what they could about the place. They

found lodgment with Rahab, whose house was on the city wall. When they were suspected, she hid them under some flax on the roof, and sent their pursuers toward the river in search of them. Then she said to the spies, We have heard how Jehovah dried up the Red sea before you, when ye came out of Egypt; and what ye did to the two kings of the Amorites, Sihon and Og, that were beyond the Jordan, whom ye utterly destroyed. And our hearts did melt, neither did there remain any more spirit in any man, because of you; for Jehovah your God, he is God in heaven above, and on the earth beneath. Rahab made the spies promise to spare her and her family in the war, and pledged them in return not to make their business known. Then she let them down from a window outside the wall, and marked the window for them with a scarlet thread so there would be no mistake. After hiding in the mountains for three days they returned to Joshua and said, Truly Jehovah hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away before us. This encouraged Israel to cross the river and lay siege to the City of Palms, as Jericho was called. *Joshua* 1; 2. *A*

It was a strange siege, for Joshua had no heavy rams to break down the walls, and there were but few swords or other weapons with Israel. When Joshua came to Jericho he saw a vision of the Prince of Jehovah's host with his sword drawn, saying to Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. Then he told Joshua how to attack the city, saying, Ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven trumpets of rams' horns before the ark; and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. And it shall be when they make a long blast with the rams' horns, all the people shall shout with a great shout, and the wall of the city shall fall down flat, and the people shall go up every man straight before him.

## THE SIEGE OF JERICHO

The gates of Jericho had already been strictly closed. No one went in and none came out. For seven days the solemn processions marched around the walls in silence save the trumpet sounds. The ark borne in the hands of the priests was seen by the frightened people within. It was believed to be Jehovah himself, who had done great things for Israel. On the last day the great shout arose, and no one dared to lift a hand against the hosts of Jehovah. Even the walls themselves gave way, so that the army of Israel climbed over them without hindrance, and carried destruction throughout the city. But they spared the household who dwelt in the house with the scarlet thread in the window. And the silver and the gold, and the vessels of brass and of iron, they put in the treasury of Jehovah. So Jehovah was with Joshua; and his fame was in all the land. *Joshua 5:13 to 6:27. B*

*Conclusions.* (a) Caleb and Joshua had said many years before that they were able to take the walled cities of Canaan with Jehovah's help, and now Joshua had proven it.

(b) The signs of a united national life appear in the one God, one ark, one treasury, and one leader.

*Text.* So Jehovah was with Joshua; and his fame was in all the land.

Picture: Wilde, 410.

A What was Jehovah's promise to the new leader? What one command? What report did Joshua's spies bring back?

B How much did the men of Israel have to do with the fall of Jericho? What was done with spoils?

Let the teacher assign these chapters for home reading, and the rehearsal of this story; and also organize a thorough review out of the class period of Sixth grade lessons 1 to 23. Review the names, spelling and abbreviations of the Old Testament books already learned; and learn the others as far as Daniel.

**7 47. MORAL WEAKNESS. *Joshua* 7:1 to 8:29.**

It was only by united action that the new national life just awakening in Israel could now be kept alive. All Israel must stand together, not only in the military campaign, but also in strict obedience to their leader. For this reason some of the tribes who were to settle east of the Jordan crossed with the others to help in subduing the west. The fall of Jericho made Joshua master of the Jordan valley; and next he wished to capture a stronghold in the hill country to the westward. Jericho lies at the spot where the valley of Achor opens into the Jordan. It is a dry and narrow gorge, leading back into the hills as far as Ai. On the uplands near this gorge is the principal road from the Jericho region into the hill country by Ai and Bethel. Once more Joshua sent out spies to learn where the roads were, and whether the places were strongly defended. And they returned to Joshua and said, Make not all the people to toil up there for they are but few. So there went up about three thousand men; and they fled before the men of Ai. And the men of Ai smote about thirty-six men and chased them back down the valley; and the hearts of the people melted with fear; and they felt disgraced in the eyes of their enemies, who would no longer fear an army which had been driven off by the little town of Ai. *Joshua* 7:2-5. *A*

Joshua and the elders of Israel prayed in their trouble, bowing down before the ark of Jehovah. It was then that Joshua learned that Achan had disobeyed orders in the capture of Jericho; and this was the reason for Israel's defeat at Ai. He had stolen some of the treasure which belonged to the Lord's treasury—a rich mantle from Babylon, 200 shekels of silver, and a wedge of gold weighing fifty shekels; and these things were found hidden in his tent. Joshua's orders were: Keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed and

## MORAL WEAKNESS

trouble it (6:18). They were warned that all Israel would suffer for the sin of each man. Achan had sinned against the nation by disobeying the leader's orders, robbing the treasury, and keeping devoted things. He was stoned to death and his property was burned in the valley of Achor, but this punishment could not save the defeat of the former day. His disobedience had weakened the cause of Israel, for it often happens that moral weakness carries with it weakness of other kinds. It was held not merely that Achan had sinned, but the children of Israel committed a trespass in the devoted thing; and the anger of Jehovah was kindled against the children of Israel. *Joshua* 7:6-26. *B*

The defeat caused a moral cleansing of the camp of Israel; and Jehovah said in answer to the prayer of Joshua, Fear not. Take all the people of war with thee, and arise and go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his city, and his land. A second attack was made by the whole army, led by Joshua himself, and planned with great care. Part were sent forward by night to surround the city, and in the morning the rest attacked it as before. When the men of Ai met them they turned and fled, with their enemies in pursuit. This allowed the men in ambush to enter the city without opposition, and capture and burn it. The confidence of Israel was strengthened, and they gained a foothold in the hill country as well as in the valley. From this arose the saying, "The valley of Achor for a door of hope" (*Hosea* 2:15), because the place where we get rid of the evil is the place where real hope begins. *Joshua* 8:1-29. *C*

*Text.* I will give her the valley of Achor for a door of hope. *Hosea* 2:15.

*Conclusion.* The sin of Achan was the secret cause of Israel's weakness; and strength returned only when the cause of weakness was removed.

Draw a five-inch-wide map of the district lying between 31° and 32° north latitude, and 35° and 36° east longitude,

## MOSES AND JOSHUA

locating the Dead Sea and Jordan, the path of Israel, Mt. Pisgah, Gilgal, Jericho and Ai. Map VII.

*A* What advantage came with the conquest of Jericho? What was to be the next step in the campaign? Where was Ai? What was the result of the first attack?

*B* What cause for the disaster was discovered? What was Joshua's order about the spoils of Jericho?

*C* How was Israel made ready for another attack? Describe the second attack.

At home read *Joshua* 7:1 to 8:29, tell this story, draw the map, write up the notebooks, and carry forward the review of the Sixth grade lessons.

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### 7 48. KEEPING COVENANT. *Joshua* 9; 10.

Israel's covenant with Jehovah was that he should be their God and they should be his people and obey him. They had often broken this covenant, but here is a case where they did better in keeping covenant with their neighbors than with their God.

When the report of Joshua's deeds spread among the tribes of Canaan they united to fight him. But some of them tried a trick. It was not Joshua's plan to make covenant with the cities but to destroy them, for he regarded all Canaan as belonging to Israel. But the men of Gibeon, one of the near-by cities, came to Joshua at Gilgal with trap-pings soiled and worn as from a long journey; and they said, We are come from a far country; now therefore make a covenant with us. But Joshua said, Perhaps you dwell among us, how shall we make a covenant with you? And they said, This bread we took hot from our houses, and now it is dry and moldy; and our garments and our shoes are become old by reason of the very long journey. We are your servants; and now make a covenant with us. And without consulting Jehovah Joshua made peace with them and let them live. But it was not three days before he learned that they were neighbors, and he said, Why have ye

## KEEPING COVENANT

beguiled us? Ye shall be bondmen, both hewers of wood and drawers of water for the house of my God. And they said, We are in thy hand; do to us as seemeth good and right to thee. And Joshua did as he had promised, and delivered them out of the hand of Israel that they slew them not. *Joshua* 9:3-27. *A*

Soon it became known in the neighboring cities that the Gibeonites had made an alliance with Joshua, and five kings of those cities leagued themselves together and made war against Gibeon. And the men of Gibeon sent to Joshua at Gilgal saying, Slack not thy hand from thy servants; come up to us quickly and save us; for all the kings that dwell in the hill country are gathered together against us. So Joshua went up from Gilgal, and all the people of war with him, and fell upon them suddenly, for he went up from Gilgal all the night. And Jehovah discomfited them before Israel with a great slaughter, and chased them up the hill of Beth-horon; and as they fled down the other side of the hill, a great hailstorm finished the work of destruction. There is an old war song of Joshua about this battle written in the book of *Jashar*, and this part of it has been kept for us in the Book of *Joshua*:

Sun, stand thou still upon Gibeon;  
And thou Moon, in the valley of Aijalon.  
And the sun stood still, and the moon stayed,  
Until the nation had avenged themselves of their  
enemies. See 3 39. *Joshua* 10:1-14. *B*

*Text.* Who shall dwell in thy holy hill?  
He that walketh uprightly, and worketh righteousness,  
And speaketh truth in his heart; . . . .  
He that sweareth to his own hurt and changeth  
not. *Psalms* 15:1, 4.

*Conclusion.* Joshua was deceived into making a treaty with the Gibeonites; but he would rather keep his promise than break his word, and God honored him for it.



## MOSES AND JOSHUA

Locate Gilgal in the map of last lesson.

Picture: Wilde, 615.

**A** What was Israel's covenant with Jehovah? How had the people observed it? Give examples. Describe the visit of the "men from a far country." What was the policy of Israel toward the peoples who dwelt in Canaan? What was the result of the visit? Were the Gibeonites admitted to equal rights with the men of Israel?

**B** How did the other kings of the Canaanites regard this treaty made by one of their number? What did they do? Describe the battle of Beth-horon. How was Joshua bound to help the Gibeonites? What tradition is told about this battle in the old war song in the Book of *Jashar*?

At home read *Joshua* 9; 10; tell this story, and attend to the notebook and the cumulative review.

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### 7 49. THE ANCIENT CITY OF HEBRON.

One of the Canaanitish kings, who leagued themselves together against Gibeon and Israel and were defeated and slain, was the king of Hebron. Their five cities lay to the southward of Gibeon; and Joshua's victory at Beth-horon opened the way into the South, and so, that part of the country was the first to come into possession of Israel. Hebron was the oldest city in Palestine, having been built seven years before Zoan in Egypt (*Numbers* 13:22). It was also the most important, until in king David's time he captured Jerusalem from the Jebusites and made it his capital, after he had reigned seven years in Hebron.

When it was necessary for Abraham and Lot to separate from each other (6 2), Abraham moved his tent and came and dwelt by the oaks of Mamre, which were in Hebron, and he built there an altar to Jehovah (*Genesis* 13:18). He formed a strong league with the chiefs who dwelt there, and so was able to drive off the allied kings of the east (*Genesis* 14:13. 6 2). There he dwelt for many years, and some of the greatest events of his life are associated with Hebron

## THE ANCIENT CITY OF HEBRON

(*Genesis* 17: 1, 5; 18: 1, 2; 21: 2). At that place was located the cave of Machpelah, which he bought for the family tomb (6 4). A

There was a race of giants, or Nephilim, the sons of Anak, who dwelt in Hebron in ancient times. But they disappeared soon after the Hebrews occupied the place. During the centuries while the children of Israel were in Egypt, the city of Hebron was greatly enlarged, and walled. When Israel returned to take possession of Canaan, they were afraid of this city. It was there that Caleb's scouting party (*Numbers* 13; 6 41) went, and though they were charmed by the country, those who followed not Jehovah dared not to face those strong walls and the mighty sons of Anak. For many years they continued to wander in the wilderness, and then under the lead of Joshua a foothold was gained to the northward around Jericho; and the king of Hebron was defeated in battle (7 48), but his city was not captured. After the death of Joshua, the Canaanites of these southern cities had not yet been conquered (*Judges* 1). To the men of Judah now fell the great task of subduing them, with the help of Hobab and Caleb and the men of Simeon, Benjamin and others. For many years the struggle went on, and it was but gradually that the Hebrews conquered their possessions in the land of promise. Jerusalem never yielded until generations afterward when David captured it (*Joshua* 15: 63; *Judges* 1: 21; 2 *Samuel* 5: 6, 7). Caleb at last drove out the three sons of Anak from Hebron, and entered upon his long-expected possession. He had claimed Hebron, because Moses promised it to him (*Judges* 1: 20; *Joshua* 14: 9; 15: 13) on account of the faith in God which he had shown in his report (6 41). B

Locate the city of Hebron on the Map VII, and recall the incidents and stories referred to in this lesson, so that it will serve as a review of this part of the material, and if necessary take another day to complete the review since beginning the Seventh grade.

## MOSES AND JOSHUA

**A** What was the more ancient name of Hebron (*Joshua* 14:15)? How did Hebron compare in age and importance with other cities of Palestine? What patriarchs lived there? How did Abraham get on with the people of Hebron? What important events of his life occurred there?

**B** What peculiar race of people lived in Hebron in ancient times? When did Hebron become a walled city (*Numbers* 13:22)? What effect did this have on the Hebrews settling Canaan? Did Joshua complete the work of conquering the Canaanites? After his death, who took up the work? Who finally took Hebron? What was the ground of his claim?

Finish review of lessons **6** 1-23, and the notebook work.

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### **7 50. DIVIDING THE LAND. *Numbers* 32; 34; *Joshua* 13 to 19.**

Moses was a wise man, and he saw trouble ahead for the twelve tribes of Israel. How could the new country be portioned out so that all should be satisfied? Moses would not be with them when the wars were over; he could neither divide for them the lands not yet conquered, nor hear and answer their murmurings, as he had so often done before. So he gave orders as to how the division should be made, and appointed one man from each tribe, who should act on a commission with Eliazar the priest and Joshua in portioning out the land. *Numbers* 34. **A**

The trouble began even before they reached Canaan. In passing through Moab and Ammon to the eastward of Jordan, they had to fight for a way to pass over. In doing so they captured this land, which was good for cattle. Now the tribes of Reuben and Gad were rich in cattle, and they asked for this land. And Moses said, Shall you sit here at ease where all the people have fought for the land, while the others go over Jordan and fight for their land without you? But these men were loyal when they saw it in the

## DIVIDING THE LAND

right light. They said, We will build folds here for our sheep and cattle, and houses for our little ones. But we ourselves will be ready armed to lead Israel into their new land; but our little ones will dwell in the fortified cities. We will not return to our houses, until the children of Israel have inherited every man his inheritance. We will not inherit with them on the other side of the Jordan, because ours is on this side of Jordan eastward. And Moses said, If ye will do this, then afterward ye shall return, and this land shall be to you for a possession before Jehovah. But if ye will not do so, ye have sinned against Jehovah; and be sure your sin will find you out. They agreed to this plan, and so Moses gave to the tribe of Reuben the land of Moab east of the Dead Sea; and to the tribe of Gad the land of Ammon east of the Jordan, and to the half tribe of Manasseh the land northeast of the Sea of Galilee. *Numbers 32; Joshua 13. B*

The children of Joseph were two tribes, Manasseh and Ephraim; and they gave no portion of land to the Levites, save the right to dwell in the cities and feed their cattle in the adjoining pasture lands, because they were to serve Jehovah as priests and get their living from the offerings of the people. Judah, the largest of the tribes, was given the rich country to the southward, because Caleb, the leading man of that tribe, had visited Hebron as a spy many years before, and reported in favor of entering Canaan by that way; and he was now rewarded for his courage by making Hebron his city (7 49). Ephraim, the next largest tribe, and the other half of Manasseh were assigned a large place farther north, and so five of the twelve tribes were located in lands which they liked, namely, Reuben, Gad, Manasseh, Judah, and Ephraim. *Joshua 14 to 17. C*

When there still remained seven tribes which had not divided their inheritance, Joshua the leader of Israel and head of the commission said, Appoint you three men of each tribe, and I will send them to walk through the land and describe it. And ye shall divide the land into seven parts,

## MOSES AND JOSHUA

and come to me; and I will cast lots for you here before Jehovah our God. And the men arose and went, and passed through the land, and described it by cities into seven portions in a book; and they came to Joshua to the camp at Shiloh. And Eleazar the priest and Joshua and the heads of the tribes distributed the portions for inheritance by lot in Shiloh before Jehovah at the door of the Tent of Meeting. And to Joshua was given for his own the city which he chose in the midst of Ephraim. *Joshua* 18; 19. *D*

*Text.* Therefore Hebron became the inheritance of Caleb, because that he wholly followed Jehovah the God of Israel.

*Conclusion.* The judgment of the leaders was accepted by the people as the will of Jehovah in apportioning the land.

A map should be made showing the supposed location of each of the tribes, after the plan found in many Bibles. Exactness in the boundaries is not necessary or possible, for most of the lines are unknown. Map VIII.

*A* What trouble did Moses foresee would arise when Canaan had been conquered? What provision did he make for it?

*B* Explain how the east-Jordan tribes were located.

*C* How did there come to be twelve portions of land, when Levi had none? Where were the largest tribes located? Where was Caleb? To which tribe did he belong?

*D* How were the other tribes assigned to their lands?

At home read Numbers 32; 34; Joshua 13 to 19. Practice rapid reading in passages like these.

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**7 51.** CITIES OF REFUGE. *Numbers* 35:9-34; *Joshua* 20; *Exodus* 20:12-14.

In these days when a crime has been committed, the greatest care is taken to protect the one who did it from the anger of mobs and the friends of the one who has been wronged. Even when a supposed criminal is shut up in jail,

## CITIES OF REFUGE

it sometimes happens that a rough and angry crowd breaks open the jail and lynches the man contrary to law, and without giving him a fair trial. In the rough days when the children of Israel came into the land of Canaan, there were no jails, no officers of the law, and scarcely any laws. Some simple plan was needed to protect those who were thought to be murderers, until their case could be looked into, and a careful decision reached. A

The old law of Israel was, He that smiteth a man so that he dieth, shall surely be put to death. The next of kin was the blood-avenger, whose duty it was to slay the murderer. But the murderer could cling to the corner of the nearest altar and be safe, until it was proven that he slew the man purposely. Then the avenger of blood must take him from the altar, and claim justice for his kinsman's death, by taking the life of the murderer. *Exodus* 20:12-14. B

But an open altar was not enough to protect a man from the avenger of blood. And so Joshua appointed six cities of refuge, and said, The manslayer that killeth any person through error or by accident may flee thither; and they shall be to you for a refuge from the avenger of blood. And he shall flee to one of those cities, and shall stand at the gate of the city, and declare his cause in the ears of the elders of that city. And they shall take him into that city, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then shall they not deliver up the manslayer into his hand; because he smote his neighbor unawares, and hated him not before-time. And he shall dwell in that city until he stand before the congregation for judgment. *Joshua* 20:1-6. C

And they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem of Ephraim, and Hebron of Judah. And beyond Jordan eastward they assigned Bezer of Reuben, and Ramoth in Gilead of Gad, and Golan in Bashan of Manasseh. These were the appointed cities for all the

## MOSES AND JOSHUA

children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unwittingly might flee thither, and not die by the hand of the blood-avenger, until he stood before the congregation. These were walled cities selected in three pairs, on each side of the Jordan, one pair at the south, one at the north, and one pair between, so that from any place one could reach the nearest city of refuge in one day. *Joshua 20:7-9. D*

*Text.* The cities shall be unto you for refuge from the avenger, that the manslayer die not, until he stand before the congregation for judgment. *Numbers 35:12.*

*Conclusion.* The men of Israel were careful to protect supposed criminals from hasty and unjust treatment by angry blood-avengers, because every man charged with crime has a right to a fair trial.

Mark the cities of refuge on the map in the last lesson, or make a new map to show them. Write in the notebooks the title and subtitles of the lesson, a list of the cities of refuge, the reference, text, and conclusion.

*A* What danger do we try to protect men from who are thought to be criminals? Could the men of Israel do the same?

*B* What was the old law for manslaughter? What protection was offered before the cities of refuge were appointed?

*C* What better plan was adopted? Explain how it worked. How was it better?

*D* What were the names of the cities of refuge? How many? Where were they located? Why were they so placed?

At home read the portions of scripture referred to at the head of this lesson. Rehearse this lesson. During the next four weeks review outside of school the nineteen lessons, 6 24 to 6 42, taking five lessons each week.

7 52. CLOSE OF JOSHUA'S LEADERSHIP. *Joshua* 23; 24.

When Jehovah had given rest to Israel from all their enemies round about, and when Joshua was old, he called for the elders of Israel, their judges and officers, and said, I am old and well stricken in years. I have allotted to you these nations that remain. It is your God that hath fought for you, and he will drive the rest of them out of your sight. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses. One man shall chase a thousand, for Jehovah your God, he it is that fighteth for you. Do not at all go back and mix with the remnant of these nations, or else God will no more drive these nations out of your sight; but they shall be a snare and a trap for you, until ye perish from off this good land, which Jehovah your God hath given you. Behold, this day I am going the way of all the earth; ye know that not one thing hath failed of all the good things which God spoke concerning you. So will it be with the evil that he hath spoken if you transgress. *Joshua* 23. *A*

Then Joshua reminded them of how Abraham had dwelt with his father Terah beyond the great river Euphrates, and how God had brought him into Canaan, and Jacob and his sons went down into Egypt, and when they fell into bondage there, Moses the servant of God led them out and brought them into this good land, even when they rebelled against him. Now therefore, said Joshua, fear Jehovah, and serve him in sincerity and truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil to you to serve Jehovah, choose you this day whom ye will serve, whether the gods whom your fathers served that were beyond the River, or the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve Jehovah. *Joshua* 24: 1-15. *B*

And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers



## MOSES AND JOSHUA

up out of the land of Egypt, from the house of bondage, and that did these great signs in our sight, and preserved us in all the way wherein we went. Therefore we also will serve Jehovah; for he is our God. And Joshua said, He is a holy God; he is a jealous God. If ye forsake Jehovah and serve foreign gods, then he will turn and do you evil and consume you, after that he hath done you good. And the people said, Nay, but we will serve Jehovah. And Joshua said, Ye are witnesses against yourselves that ye have chosen Jehovah, to serve him. And they said, We are witnesses. *Joshua 24:16-22. C*

Now therefore, said Joshua, put away the foreign gods which are among you, and incline your heart to Jehovah, the God of Israel. And the people said, Jehovah our God will we serve, and unto his voice will we hearken. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And he wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah. And Joshua said to all the people, Behold, this stone shall be a witness against us, lest ye deny your God. So Joshua sent the people away, every man to his inheritance. And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. And they buried him in the border of his inheritance in the hill country of Ephraim. *Joshua 24:23-31. D*

When George Washington was ready to lay down his office as first president of the United States, he made a Farewell Address. In it he reminded the people of how hard the struggle had been to win their liberties, and advised them to love their country and obey the Constitution loyally. He soon afterward died, as Joshua did, when he had laid down his public duties.

*Text.* As for me and my house, we will serve Jehovah.

*Conclusion.* Joshua was a great general, but this would have been useless if he had not also been a great religious leader, who kept his people true to God.

## CLOSE OF JOSHUA'S LEADERSHIP

The usual notebook work, and home reading of the Bible passages, and review work must not be neglected.

*A* When Joshua was old, what did he say about the peoples yet to be conquered? Who was their chief helper?

*B* What ground had the people for confidence in Jehovah? What final decision did Joshua ask for?

*C* What answer did they give? What if they should forsake Jehovah?

*D* How was their decision formally confirmed? How preserved and witnessed?

What is there in American history to compare with this story?

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## THE JUDGES AND KINGS

### 7 53. SISERA AND DEBORAH. *Judges 4; 5.*

The children of Israel made good promises to Joshua; but after many years they again did that which was evil in the sight of Jehovah. And Jehovah sold them into the hand of Jabin king of Canaan, the captain of whose host was Sisera. And the children of Israel cried to Jehovah; for he had nine hundred chariots of iron; and twenty years he oppressed mightily the children of Israel.

Now Deborah a prophetess judged Israel at that time. And she sent and called Barak out of Kedesh of Naphtali, and said to him in the name of the God of Israel, Go to Mount Tabor and take ten thousand men of Naphtali and Zebulun. And I will draw out Sisera to the river Kishon with his chariots and army, and I will deliver him into thy hand. But the journey shall not be for thine honor, for Jehovah will sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his command. And Deborah went up with him as she had promised. *Judges 4:1-10. A*

## THE JUDGES AND KINGS

Now Heber the Kenite had separated himself from the Kenites who were the children of Hobab, the brother-in-law of Moses. And he had pitched his tent near Kedesh. And some of Heber's people told Sisera that Barak had gone to mount Tabor. And Sisera gathered his nine hundred chariots at the river Kishon. And Deborah said to Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak. And Sisera alighted from his chariot and fled away on his feet. But Barak pursued after the chariots and the host. And all the host of Sisera fell; there was not a man left. *Judges 4:11-16. B*

Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite. And Jael went out to meet Sisera, and said to him, Turn In, my lord, turn in to me, and fear not. And he turned in to her tent, and she covered him with a rug. He asked her for a little water to drink, and she opened a bottle of milk and gave him drink, and covered him. And he said to her, Stand in the door of the tent, and if any man inquires and says, Is there a man here? thou shalt say, No. Then Jael took a tent-pin and a hammer, and went softly to him, and drove the pin into his temple, and it pierced through into the ground; for he was in a deep sleep and weary; and he died. And as Barak pursued Sisera, Jael came out to meet him, and said, Come, and I will show thee the man whom thou seekest. And he came, and behold, Sisera lay dead, and the tent-pin was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. *Judges 4:17-24. C*

The song of Deborah is a beautiful war song said to have been sung by Deborah and Barak in honor of that victory.

For that the leaders took the lead in Israel,  
For that the people offered themselves willingly.

## SISERA AND DEBORAH

Bless ye Jehovah.

Hear, O ye kings; give ear, O ye princes;

I ~~even~~ I will sing unto Jehovah;

I will sing praise to Jehovah, the God of Israel . . . .

The kings came and fought;

Then fought the kings of Canaan;

They took ~~no~~ gain of money.

From ~~heaven~~ the stars fought,

From ~~their~~ courses they fought against Sisera . . . .

~~Through~~ the windows she looked forth and cried,

~~The~~ mother of Sisera cried through the lattice,

~~Why~~ is his chariot so long in coming?

~~Why~~ tarry the wheels of his chariots? . . . .

So let all thine enemies perish, O Jehovah:

But let them that love him be as the sun when he goeth  
forth in his might. *Judges 5. D*

*Text.* From heaven the stars fought,

From their courses the stars fought against Sisera.

*Conclusion.* It was a fierce and barbarous time in the days of the judges. But the people were learning loyalty to Jehovah, and Deborah trusted him and praised him for victories.

The first three parts should be told and reproduced in the usual manner of stories; but *C* may be read for its beauty, and analyzed to find its new leading thoughts, using the full song as given in *Judges 5*.

The following questions should be used as a review, after the story has been told by the pupils. Notebooks should contain the outline, reference, text, and conclusion.

*A* Who was Sisera? What was the condition of Israel in his time? Who was Deborah? What plan did she direct?

*B* Who reported the plan? How was it carried out? What was the result?

*C* Describe the fate of Sisera. Why was Jael against him?

## THE JUDGES AND KINGS

*D* What is the main thought in each of the following parts of the Song of Deborah: *Judges* 5:1-5; 6-11; 12-18; 19-23; 24-27; 28-31?

At home there should be a careful reading of *Judges* 4; 5. Rehearse this story, and continue the review of the Moses stories.

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### 7 54. MIDIANITE WARS. *Judges* 6 to 8.

In the wars with the Canaanites the children of Israel suffered or prospered according as Jehovah was angry with them or not, as they thought. Jehovah was angry when the people disobeyed his word, and was favorable when they were obedient. After the victory of Deborah and Barak there was peace for forty years. But then the children of Israel did that which was evil in the sight of Jehovah; and Jehovah delivered them into the hand of Midian seven years. And because of Midian, the children of Israel made them the dens which are in the mountains, and the caves, and the strongholds. And when Israel had sown seed, the Midianites and other children of the east came up with their cattle and encamped there like a swarm of locusts, and destroyed the whole increase of the earth, and left no sustenance for Israel. And Israel was brought very low because of Midian. *Judges* 6:1-6. *A*

In their trouble Israel cried to Jehovah because of Midian, and he sent a prophet who said, Thus saith Jehovah, I brought you up from the house of bondage in Egypt, and delivered you out of the hand of all that oppressed you, and gave you their land; and I said, I am Jehovah your God; and ye shall not fear the gods of the land where ye dwell. But ye have not hearkened to my voice. (2 27, 28.) And the angel of Jehovah came and sat under an oak where Gideon was beating out wheat in a wine-press, to hide it from the Midianites. And the angel said, Jehovah is with thee, thou mighty man of valor. And Gideon said, If Jehovah is with us, why then is all this befallen us? But now

## MIDIANITE WARS

Jehovah hath cast us off, and delivered us into the hand of Midian. And Jehovah looked upon him and said, Go in this thy might, and save Israel from the hand of Midian. Surely I will be with thee, and thou shalt smite the Midianites as one man. *Judges 6:7-24. B*

Part of the wickedness of Israel consisted in the worship of Baal at the altars and sacred trees, or Asherahs, which belonged to the Canaanites. The night after Gideon received his call, Jehovah said to him, Throw down the altar of Baal that thy father hath, and cut down the Asherah by it; and build an altar to Jehovah thy God. And take thy father's seven-year-old bullock, and offer a burnt offering with the wood of the Asherah which thou shalt cut down. Then Gideon took ten men of his servants, and did as Jehovah had spoken to him. But he did it by night, because he feared his father's household and the men of the city, so that they could not do it by day. And in the morning the men of the city said to Joash the father of Gideon, Bring out thy son that he may die, because he hath broken down the altar of Baal. But Joash said, Will ye contend for Baal? Wait until tomorrow morning. If he be a god, let him contend for himself, because one has broken down his altar. *Judges 6:25-32. C*

Review briefly in class the stories of Gideon's Guest **2 27**, Gideon's Fleece **3 40**, the Tales of the Judges **4 37** to **41**, Gideon's Revenge **4 2**, and also **5 10** to **13**, and **1 23**. Take extra time in class if necessary to cover this material, and associate it with the present lesson.

When Gideon had been taught to trust not in his own power so much as in Jehovah, he and his little band of three hundred defeated the Midianites, and drove them out of the land. And then the people wanted to make him king, but he would not. *Judges 6:33 to 8:35. D*

It will be necessary to pass rapidly over the first three parts, in order to leave time in the fourth part for the old stories which are necessary to complete this one. Prepare the notebooks in the usual way.

## THE JUDGES AND KINGS

**A** How did Israel explain their troubles? What new trouble arose in Gideon's time?

**B** What was the prophet's message to Israel? What was Gideon doing when the call came to him? What was the angel's message?

**C** What kind of wickedness did Israel practice? What did Gideon do about it? With which party did Gideon's father take sides?

**D** What was the sign of the fleece? How were the three hundred chosen? How did Gideon scatter the Midianites?

At home read *Judges* 6; 7; 8. Rehearse this story.

Take one period, or whatever time is necessary, to review the last lessons, 7 46 to 7 54.

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### 7 55. PHILISTINE OPPRESSION. 1 *Samuel* 4 to 7; 13: 19-22.

Many years after Gideon and the Midianite wars, there arose a judge in Israel whose name was Samuel. During his time the Philistines oppressed Israel greatly. When they joined battle Israel was smitten before the Philistines, and they slew of the army in the field about four thousand men. And when the people were come into camp, the elders of Israel said, Wherefore hath Jehovah smitten us today before the Philistines? Let us fetch the ark of the covenant of Jehovah out of Shiloh, that it may come among us, and save us out of the hand of our enemies. So they brought the ark of the covenant of Jehovah of hosts, and two priests to care for it. And all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the voice of the shout, they said, What meaneth the shouting in the camp of the Hebrews? And when they understood that the ark of the covenant was come into the camp, they were afraid, for they said, God is come into the camp. Woe unto us! For such a thing never happened before. Woe unto us! Who shall deliver us out of the hands

## PHILISTINE OPPRESSION

of these mighty Gods? Be strong and quit yourselves like men, O ye Philistines, that ye may not be servants to the Hebrews, as they have been to you. Quit yourselves like men, and fight. And so they fought, and Israel was smitten again, and they fled every man to his tent, and there was a very great slaughter. And the ark of God was taken, and the two priests were slain; and it was said, The glory is departed from Israel, for the ark of God is taken! 1 *Samuel* 4:1-11. 39. A

Now the Philistines brought the ark of God from Ebenezer, where the battle was fought, to their city of Ashdod, and set it in their temple beside the image of their god Dagon. And in the morning Dagon was fallen on his face to the ground before the ark of Jehovah; and they took Dagon and set him in his place again. But the next morning Dagon was again fallen down before the ark of Jehovah, with his head and hands broken off. The hand of Jehovah was heavy upon the people of Ashdod and the borders thereof, and he destroyed them, and smote them with tumors. And when the men of Ashdod saw this they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us and upon Dagon our god. And they sent the ark to Gath, and then to Ekron, but always the trouble followed it. So after the ark had been seven months in their country, the lords of the Philistines consulted with their priests and diviners. And they advised to send the ark back to Israel, but not without an offering to Jehovah, that he might heal their tumors. So they made a new cart, and set the ark on the cart, and with it an offering of gold jewels; then they hitched two cows to the cart, and started it homeward. The cows followed the road directly; and the men of Israel received the ark gladly, and made a burnt offering of the cows and the cart. 1 *Samuel* 5; 6. B

And the men of Kirjath-jearim came and fetched the ark home with them. And they sanctified Eliazar as a priest to keep the ark of Jehovah. And it came to pass, from the day that the ark abode there until it was taken away the time



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was long; for it was twenty years. And all the house of Israel lamented after Jehovah. And the Philistines continued to oppress the Hebrews. For example, all the blacksmiths were taken away, lest the Hebrews should make swords and spears. They had to go to the Philistines to get their axes and plows sharpened; and there was neither sword nor spear to be found in Israel. 1 *Samuel* 7:1, 2; 13:19-22. *C*

And Samuel said to the house of Israel, If ye do return to Jehovah with all your heart, then put away the foreign gods, and direct your hearts to Jehovah, and serve him only; and he will deliver you out of the hands of the Philistines. Then the children of Israel did put away the Baalim and the Ashtoreth, and served Jehovah only. And Samuel gathered all Israel together at Mizpah, and they prayed to Jehovah, and poured out water before him, and fasted and said, We have sinned against Jehovah. And when the Philistines heard that the children of Israel were gathered together at Mizpah, the lords of the Philistines went up against Israel. And the children of Israel were afraid, and they said to Samuel, Cease not to cry to Jehovah our God for us, that he will save us out of the hand of the Philistines. And as Samuel cried to Jehovah and offered a lamb as a burnt offering, the Philistines drew near to battle against Israel. But Jehovah thundered with a great thunder on that day upon the Philistines and discomfited them; and they were smitten down before Israel. And the men of Israel went out of Mizpah, and pursued the Philistines and smote them. And the hand of Jehovah was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored. And Samuel judged Israel all the days of his life. 1 *Samuel* 7.

*Text.* Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped us. 1 *Samuel* 7:12.

*Conclusion.* In this war with the Philistines, as in that with the Midianites and the Canaanites, the children of

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Israel succeeded when they obeyed Jehovah, and failed when they did not. *D*

Use may be made of a picture, such as Tissot, O., 78, *The Ark Sent Away*.

*A* What troubles were the Hebrews suffering when Samuel was judge? How did they try to overcome their enemies? What was the result?

*B* What did the Philistines at first do with the ark? What was the effect? How did they get rid of the ark?

*C* Did prosperity come back to Israel at once with the ark? What was their condition?

*D* What did Samuel say was the cause of the trouble? And the remedy? Did they follow his advice? Could Israel unarmed defeat a Philistine army?

What was the key to Israel's success in the wars?

At home read the whole Bible passage, 1 *Samuel* 4 to 7, and 13:19-22. Review 1 20, 21, 22. Finish the review of the Moses stories to 6 42.

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### 7 56. SAUL FINDS A KINGDOM. 1 *Samuel* 9; 10.

Now there was a man of Benjamin whose name was Kish, a mighty man of valor. And he had a son whose name was Saul, and there was not among the children of Israel a goodlier person than he. From his shoulders and upward he was taller than any of the people. And on a day when some cattle belonging to Saul's father had strayed away and become lost, Kish said to Saul, Take now one of the servants with thee and arise and go seek the lost animals. And when they did not find them in all the land of Benjamin and beyond, Saul said, Let us return, lest my father be anxious for us. But the servant said, We are near a city, where there is a man of God, who is held in honor. All that he says comes surely to pass. Let us go and see if he can tell us what we want to know. Then said Saul to his servant, Well said; come, let us go. So they went into the city where the man of God was. 1 *Samuel* 9:1-10. *A*

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As they went up the hill to the city they inquired for the man who was called a seer. They were told that he had come to the city that day to a feast, and if they would hurry they could see him before the feast, which he was about to bless. And as they went, Samuel came out toward them, to go up to the feast. Now Jehovah had revealed to Samuel the day before Saul came, saying, Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him a prince over my people Israel; and he shall save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come to me. And when Saul met him he said, Tell me, I pray thee, where the seer's house is. And Samuel answered, I am the seer. Go up with me to the feast; for ye shall eat with me today; and in the morning I will let thee go; and I will tell thee all that is in thy heart. As for the lost animals, they are found. Is not he for whom all Israel is seeking also found? Who is it but thyself? And Saul said, Am not I a Benjamite, of the smallest of the tribes of Israel? Wherefore speakest thou to me after this manner? And Samuel took Saul and his servant, and brought them into the guest chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons. And Samuel said to the cook, Bring the portion which I told thee to set aside. And to Saul he said, This hath been kept for thee; set it before thee and eat. So Saul did eat with Samuel that day. 1 *Samuel* 9:11-24. B

Early in the morning Samuel called to Saul on the house-top where he had slept, and said, Up, that I may send thee away. And Saul arose, and he and Samuel went out. As they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, but stand thou still, that I may cause thee to hear the word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him and said, Is it not that Jehovah hath anointed thee to be a prince over his inheritance? The Spirit of Jehovah will come mightily upon thee, and thou shalt be

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turned into another man. When this happens thou shalt do as occasion shall serve thee; for God is with thee. And when he turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. 1 *Samuel* 9: 25 to 10: 9. *C*

Then said Samuel to the people, Come, and let us go to Gilgal and establish the kingdom there. And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal. And there they offered sacrifices and peace offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house. And Saul also went to his house. And there went with him a host, whose hearts God had touched. But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no present. But he held his peace. And the people said to Samuel, Who is he that said, Shall Saul reign over us? Bring the man that we may put him to death. And Saul said, There shall not a man be put to death this day; for today hath Jehovah wrought deliverance in Israel. 1 *Samuel* 10: 25-27; 11: 12-15. *D*

*Text.* Samuel said to Saul, Let it be when these signs are come unto thee, that thou do as occasion shall serve thee; for God is with thee. 1 *Samuel* 10: 7.

*Conclusion.* As often happens, Saul was chosen of God for the higher tasks while he was honestly doing the humbler duties. The better he sought, the more he was sought after.

No mere reading is sufficient for the mastery of stories such as these. They must be told and retold with vivacity and enthusiasm, and titles framed for the parts. A picture may be used, such as Wilde, 472; Tissot, O., 124.

*A* Describe Saul. Where did he hunt for the animals? What plan was finally adopted?

*B* Who was Samuel? For whom was he looking? How did he receive Saul?

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*C* Describe the anointing. What was the effect? What authority did Samuel give Saul?

*D* What steps did Samuel take at Gilgal? What sort of opposition was met with? How did the people feel about it?

At home the whole Bible passage 1 *Samuel* 9; 10, should be read carefully. Rehearse this story, and write up the notebooks.

Let provision be made either by individuals outside of class, or by the class in extra meetings, to review all the Fourth grade stories during the next twelve weeks.

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### 7 57. THE CALLING OF DAVID. 1 *Samuel* 16.

Saul was king in Israel while Samuel was still an aged prophet-judge. Samuel believed that Saul was disobedient to God, and that Jehovah had rejected him from being king; and he came no more to see Saul, but mourned for him as if he were dead. And Jehovah said to Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? Fill thy horn with oil, and go; I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint me him whom I name unto thee. And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? And he said, Peaceably; I am come to sacrifice to Jehovah. Sanctify yourselves and come with me to the sacrifice. 1 *Samuel* 16:1-5. *A*

And Samuel sanctified Jesse and his sons, and called them to the sacrifice. And when they were come, he looked on Eliab, and said, Surely this is Jehovah's anointed. But Jehovah said to Samuel, Look not on his countenance, or on

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the height of his stature, because I have rejected him. For Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. Then Jesse made his sons, one after another, pass before Samuel, until he had seen seven. And Samuel said, Jehovah hath not chosen these. Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said to Jesse, Send and fetch him; for we will not sit down till he come. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of Jehovah came mightily on David from that day forward. So Samuel rose up and went away. 1 *Samuel* 16: 5-13. 1 5, 6, 25. *B*

Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. And Saul's servants said to him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants to seek out a man who is a skilful player on the harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said, Provide me now a man that can play well, and bring him to me. Then answered one of the young men, Behold, I have seen a son of Jesse the Bethlehemite, that is skilful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and Jehovah is with him. Wherefore Saul sent messengers to Jesse, and said, Send me David thy son. And Jesse took presents and sent them by David his son to Saul. And David came to Saul and stood before him. And Saul loved him greatly; and he became his armor-bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand. So Saul was refreshed, and

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was well, and the evil spirit departed from him. 1 *Samuel* 16: 14-23. 2 29. *C*

*Text.* Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. 1 *Samuel* 16: 7.

*Conclusion.* The need of a king who was great merely in bodily strength had passed away already, while Samuel was still alive. It was the little David, and not the big Eliab, who was anointed. *D*

One or more pictures may be used to illustrate this lesson, such as Tissot, O., 79, 80, 84; Wilde, 463, 475.

Prepare notebooks, with outline of the story, reference, text, conclusion, and pictures.

*A* What did Samuel think of Saul latterly? What mission from God did he therefore fulfil? How far did he let his business be known?

*B* Whom did Samuel first think ought to be anointed? Which was the right one? Describe him. What was the anointing?

*C* What trouble affected the king? What remedy was suggested? What account of David was given to the king? How was the king pleased with the idea? How was he affected by David's music?

*D* What kind of greatness is needed in a king? How are men sometimes deceived in judging others? How is it with God?

At home read carefully 1 *Samuel* 16. Review 4 3, 4. Rehearse this story.

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### 7 58. POPULARITY AND FEAR. 1 *Samuel* 18.

When David came into the king's household, it soon happened that the soul of Jonathan, the king's son, was knit with the soul of David, and Jonathan loved him as his own soul. And they made a covenant of friendship together; and Jonathan stripped himself of the robe that was on him, and gave it to David; and he gave him his apparel, even to

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his sword, and his bow, and his girdle. And David went out wherever Saul sent him, and behaved himself wisely. And Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants. 1 *Samuel* 18:1-5. *A*

At one time there was a battle with the Philistines; and when David was returning from the victory, the women came out of the cities of Israel, singing and dancing, to meet King Saul, with joy. They were playing on instruments and singing,

Saul hath slain his thousands,  
And David his ten thousands.

And this song made Saul angry, and he said, They have ascribed to David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? And Saul eyed David from that day forward. And on the morrow the evil spirit returned to Saul, and David played to him, as he did day by day. And Saul had his spear in his hand, and he cast the spear, and said, I will smite David to the wall. And David avoided out of his presence twice. And Saul was afraid of David, because Jehovah was with him and was departed from Saul. So Saul put him away, and made him his captain over a thousand. And he went out and came in before the people. And David behaved himself very wisely in all his ways; and Jehovah was with him. And Saul saw this, and stood in awe of him. But all Israel and Judah loved David. 1 *Samuel* 18:6-16. *B*

And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight Jehovah's battles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him. But at the time when Merab should have been given to him, she was given to another. But Michal, another daughter of Saul loved David; and they told Saul, and the thing pleased him. And he said, I will give him her, that she may be a snare to him, and that the hand of the



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Philistines may be against him. But David was the victor in his battles with the Philistines, and they were never able to take his life. And Saul gave him Michal, his daughter for a wife. For he saw and knew that Jehovah was with David, and Michal loved him. But Saul was yet the more afraid of him, and he was David's enemy continually; while in all the Philistine wars, David behaved himself more wisely than all the servants of Saul; so that his name was much set by. *1 Samuel 18:17-30. C*

*Text.* And David behaved himself wisely in all his ways; and Jehovah was with him. *1 Samuel 18:14.*

*Conclusion.* God was with David because he behaved himself wisely, and he departed from Saul because he did unwisely; so David won the hearts of the king's household and the people; and the king could not bear it.

A picture may be used, such as Wilde, 477, or Tissot, O., 84. See that the notebooks are not neglected.

*A* Did David find friends at court? Whom and how shown?

*B* What caused the king's displeasure? How did Saul show it? How did David behave?

*C* What scheme did the king devise to get rid of David? How did it work? What was the effect of it? How shall we judge the scheme?

*D* Compare the conduct of David and Saul in this lesson.

At home read *1 Samuel 18*. Review **3 21; 4 5, 6, 7**. Rehearse this story.

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### **7 59. DAVID SPARES SAUL. *1 Samuel 24; 26.***

On account of Saul's fear and jealousy, David kept away from him, and finally hid in a cave among the sheepcotes in the wilderness (**3 21; 1 38**) with a number of his followers. And Saul took three thousand men and went to

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seek David and his followers upon the rocks of the wilderness. And they passed the cave where David was hidden in the innermost parts. And Saul stepped into the cave. And David's men said to him, Jehovah hath delivered thine enemy into thy hand. Now let us slay him. But David arose and cut off a piece of the skirt of Saul's robe secretly; and his heart smote him, and he said, Jehovah forbid that I should put forth my hand against his anointed. So David checked his men with these words, and suffered them not to rise against Saul. And Saul arose out of the cave, and went on his way. 1 *Samuel* 24:1-7. *A*

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord, the king; and he bowed with his face to the earth, and said to Saul, Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt? This day hast thou seen how Jehovah hath delivered thee today into my hand in the cave; and some bade me kill thee; but I spared thee, and I said, I will not put forth my hand against Jehovah's anointed. See, the skirt of thy robe is in my hand. For I cut it off and killed thee not. So know that I have not sinned against thee, though thou huntest after my life to take it. And Saul said to David, Thou art more righteous than I; for thou hast rendered to me good, whereas I have rendered to thee evil. If a man find his enemy, will he let him get well away? Wherefore Jehovah reward thee good for that which thou hast done to me this day. And Saul went home; but David and his men went up to the stronghold. 1 *Samuel* 24:8-22. 1 39, 40; 2 30. *B*

Again some men told Saul that David was hiding in a certain hill. Then Saul went down to the wilderness with his three thousand chosen men to seek David. And Saul encamped in the hill by the wayside. But David abode in the wilderness. And he saw that Saul was coming after him, and he sent out spies that he might understand of a certainty. Then David came and beheld the place where Saul lay in the enclosure with Abner his captain; and the

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people were encamped round about him. So David and Abishai came by night to where Saul lay sleeping; and his spear was stuck in the ground at his head. Then said Abishai to David, God hath delivered up thine enemy into thy hand this day. Now let me smite him I pray thee, with the spear to the earth at one stroke, and I will not smite him a second time. But David said, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? But now take the spear that is at his head, and the cruse of water, and let us go. And no man saw it, nor knew it, neither did any awake. 1 *Samuel* 26:1-12. C

Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; and David cried to the people, and to Abner saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a valiant man? And who is like to thee in Israel? Wherefore hast thou not kept watch over thy lord the king? For there came one of the people to destroy the king thy lord. This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord pursue after his servant? For what have I done, or what evil is in my hand? The king of Israel is come out to seek a flea, or as when one hunts a partridge in the mountains. Then said Saul, I have sinned; return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day. I have played the fool, and have erred exceedingly. And David answered, Behold, the spear, O king! Let one of the young men come over and fetch it. Then Saul said to David, Blessed be thou, my son; thou shalt do mightily, and shalt surely prevail. 1 *Samuel* 26:13-25. D

## DAVID SPARES SAUL

*Conclusion.* David was pursued by the angry king Saul, but did not lose his self-control, and so he was able to prove his loyalty to Saul, by saving his life when he might have taken it.

*Text.* Jehovah will render to every man according to his righteousness and his faithfulness; forasmuch as Jehovah delivered thee into my hand today, and I would not put forth my hand against Jehovah's anointed. 1 *Samuel* 26:23. *E*

Suitable pictures to illustrate this lesson would be Wilde, 479, 480.

These stories are best taught in narrative form, the teacher, or a well-prepared pupil, first telling one unit, as *A* or *B*. Then several in turn reproducing it as well as they can, while it is fresh in their memory. Then choose a title for the unit. Treat each unit in succession in the same way. Finish with a rapid telling of the whole story, several statements of the conclusions, either the one here given or others, the text, and an examination and explanation of the picture. If this is well done the questions need not be used at all, except in a review.

*A* How did the separation of Saul and David happen? How did they next come together?

*B* How did David prove his loyalty to Saul? How did Saul respond?

*C* What similar case happened again? Who was Abner? Who was Abishai? What was David's decision on Abishai's request?

*D* How did David again prove his loyalty to Saul? Whom did David pretend to blame? How did Saul answer David?

*E* What differences in character are shown between Saul and David? What does the text say about Jehovah's character?

At home read 1 *Samuel* 24; 26. Tell this story.

**7 60. THE END OF SAUL AND JONATHAN.** 1 *Samuel* 31;  
2 *Samuel* 1; 21:12-14.

Saul had in his day driven back most of the enemies of Israel, but when the Philistines made an attack in the north, the men of Israel fled before them, and fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul and his sons, and they slew Jonathan and two other sons of Saul. And the archers overtook Saul, and distressed him greatly. Then said Saul to his armor-bearer, Draw thy sword and thrust me through with it, lest these cruel men abuse me. But he would not, for he was sore afraid. Therefore Saul took his own sword, and fell upon it. And when his armor-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together. 1 *Samuel* 31:1-6. *A*

When the men of Israel that were on the other side of the valley, and they that were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa. And they cut off his head, and stripped off his armor, and sent it into the land of the Philistines round about, to carry the tidings to the house of their idols and to the people. And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh, and burnt them there. And they took their bones, and buried them under the tamarisk tree in Jabesh, and fasted seven days. Long afterward David brought the bones of Saul and Jonathan from

## THE END OF SAUL AND JONATHAN

Jabesh, and buried them at Saul's home in Benjamin.  
1 *Samuel* 31: 7-13; 2 *Samuel* 21: 12-14. *B*

Three days after the battle of Gilboa a man came to David, with his clothes rent, and earth upon his head. And David said, From whence comest thou? And he said, Out of the camp of Israel am I escaped. And David said, How went the matter? I pray thee, tell me. And he answered, The people are fled from the battle, and many are fallen and dead. And Saul and Jonathan are dead also. Then David took hold of his clothes and rent them; and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of Jehovah, and for the house of Israel; because they were fallen by the sword. And David made a song of lament over Saul and Jonathan. And he bade the people of Judah teach their children the Song of the Bow. It was written in the book of Jashar, and is now printed in 2 *Samuel* 1. *C*

### THE SONG OF THE BOW.

Thy glory, O Israel, is slain upon thy high places!  
How are the mighty fallen!  
Tell it not in Gath,  
Publish it not in the streets of Ashkelon;  
Lest the daughters of the Philistines rejoice,  
Lest the daughters of the uncircumcised triumph.  
Ye mountains of Gilboa,  
Let there be no dew nor rain upon you, neither fields of  
offerings;  
For there the shield of the mighty was vilely cast away,  
The shield of Saul, not anointed with oil.  
From the blood of the slain, from the fat of the mighty,  
The bow of Jonathan turned not back,  
And the sword of Saul returned not empty.  
Saul and Jonathan were lovely and pleasant in their lives,  
And in their death they were not divided:  
They were swifter than eagles,

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They were stronger than lions.  
Ye daughters of Israel, weep over Saul,  
Who clothed you in scarlet delicately,  
Who put ornaments of gold upon your apparel.  
How are the mighty fallen in the midst of the battle!  
Jonathan is slain upon thy high places.  
I am distressed for thee, my brother Jonathan:  
Very pleasant hast thou been unto me:  
Thy love was wonderful,  
Passing the love of woman.  
How are the mighty fallen,  
And the weapons of war perished!

2 Samuel 1:19-27. D

*Conclusion.* David was generous toward Saul to the end. He linked Saul with his son Jonathan, David's friend, in the song which children of other ages sang in memory of the first king and prince of Israel.

*Text.* Select the lines in the song which you like best for a text.

Tissot, O., 122.

Place Gilboa and Jabesh-gilead on the map, and see that the notebooks are fully written up.

A How did Saul's army fare at the battle of Gilboa? What happened to Saul himself?

B What was the effect on the Israelites living in those parts? What did the Philistines do with the bodies and the armor? What did the men of Jabesh do to honor the king?

C How did David hear the news? How was he affected by it? How did he express his feelings? Read 2 Samuel 1:6-16 to learn how David surprised the lying messenger.

D Name four important ideas found in the song. What do we gather from this about David's character? What was done with the song?

At home read the Bible passages referred to, and rehearse this story. Learn the names of all the Old Testament books.

## DAVID IS KING

### 7 61. DAVID IS KING. 2 *Samuel* 2 to 5.

It came to pass that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said, Go up to Hebron. So David went up thither with his family, and his men with their households, and they dwelt in the city of Hebron in Judah. And the men of Judah came, and there they anointed David king over his own tribe, the house of Judah, with his capital at Hebron. And they said to David, It was the men of Jabesh-gilead who buried Saul. And David sent messengers to Jabesh-gilead, and said to them, Blessed be ye of Jehovah, that ye showed this kindness to your lord, even to Saul, and have buried him. And now Jehovah show loving kindness and truth unto you; and I also will reward you. Let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them. 2 *Samuel* 2:1-7. A

Abner, captain of Saul's host, had taken Ish-bosheth, a son of Saul, and made him king over Gilead and Ephraim and Benjamin and all the northern tribes of Israel. And Abner with an army went out from Gilead, while Joab with the servants of David went out and met them at Gibeon; and in the battle of Gibeon which followed, Abner and the men of Gilead were beaten before the servants of David. And Joab and his men pursued Abner until he begged for peace. Then Joab blew his trumpet after Abner no more. But there was long war between the house of Saul and the house of David. And David grew stronger and stronger, while the house of Saul grew weaker and weaker. And Abner quarreled with his king Ish-bosheth, and went over to David, and promised to bring all Israel with him. But before he had time to do so, Joab and Abishai slew him, because he had killed their brother Asahel in the battle of Gibeon. And David mourned for Abner and said, Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king.



## THE JUDGES AND KINGS

Jehovah reward the evil doer according to his wickedness. So all the people and all Israel understood that day that it was not the king's wish to slay Abner. 2 *Samuel* 2:8 to 3:39. *B*

When Ish-bosheth heard that Abner was dead in Hebron, his hands became feeble, and all the Israelites were troubled. And there were two of his captains who stole into his house about noon, when he was lying down, and slew him, and beheaded him, and took his head; and they traveled all night and brought the head of Ish-bosheth to David in Hebron, and said to the king, Behold, the head of Ish-bosheth, the son of Saul, thine enemy, who sought thy life; and Jehovah hath avenged my lord this day of Saul and his seed. And David said to the two captains, As Jehovah liveth, who hath redeemed my soul out of all adversity, when wicked men have slain a righteous person in his own house upon his bed, shall I not require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them. But they took the head of Ish-bosheth, and buried it in the grave of Abner in Hebron. 2 *Samuel* 4. *C*

Then came all the tribes of Israel to David at Hebron saying, We are thy bone and thy flesh. In times past when Saul was king over us, it was thou that led out and brought in Israel. Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel. So all the elders of Israel came to the king at Hebron; and King David made a covenant with them in Hebron before Jehovah. And they anointed David king over Israel. And the king and his men went to Jerusalem against the Jebusites. They made fun of David when he thought to capture the place. Nevertheless David took the stronghold, and dwelt in it; and to this day it is called the city of David. He was thirty years old when he began to reign. In Hebron he reigned seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah. And

## DAVID IS KING

David grew greater and greater, for Jehovah the God of hosts was with him. 2 *Samuel* 5: 1-10. *D*

*Conclusion.* David regarded Saul's family and the northern tribes of Israel not as enemies, but treated them fairly, and so won them for his united kingdom.

*Text.* David waxed greater and greater, for Jehovah the God of hosts was with him.

Tissot, O., 127.

*A* What was it that decided David to go to Hebron? What step was there taken? How did David keep in favor with the men of Jabesh-gilead?

*B* What did the northern tribes of Israel do about a king after the death of Saul? Who were the leading captains of the two kingdoms? What was David's attitude toward their war?

*C* What happened to Ish-bosheth? How did this please David?

*D* What resulted from David's friendliness to the northern tribes of Israel? What were the reasons given for making him their king? Can you see any reason why Jerusalem was a better place than Hebron for the capital of the United kingdom? How long did David reign?

How did the houses of Saul and David regard each other? How was David's increasing greatness explained?

At home read 2 *Samuel* 2 to 5. Rehearse this lesson. Make Map IX, showing the extent of David's first kingdom with its capital at Hebron, and the later kingdom with Jerusalem for its capital. Write up the outline, reference, conclusion, and text in the notebook.

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### 7 62. DAVID'S KINDNESS TO MEPHIBOSHETH. 2 *Samuel* 9; 16: 1-4; 19: 24-30.

It was a common thing in those days for a new king to kill all the heirs of the old king, so they could not claim the throne. But David had made a solemn covenant with his friend Jonathan (1 *Samuel* 20: 14-16), and also with Jona-

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than's father, King Saul (1 *Samuel* 24:21, 22), not to cut off their name and family when he should become king. When he was well settled as king over all Israel, David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba; and they called him to David. And the king said, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, Jonathan hath yet a son, who is lame of his feet. And the king said, Where is he? And Ziba said, He is in the house of Machir in Lodebar. 2 *Samuel* 9:1-4. *A*

When this son was five years old, the tidings came of the death of Saul and Jonathan at Gilboa. And his nurse took him up and fled. And it came to pass as she made haste to flee, that he fell and became lame. And his name was Mephibosheth. So David sent and fetched him from Lodebar. And Mephibosheth, the son of Jonathan, the son of Saul, came to David and fell on his face, and did obeisance. And David said, Mephibosheth. And he answered, Behold, thy servant! And David said, Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he did obeisance, and said, What is thy servant that thou shouldst look upon such a dead dog as I am? 2 *Samuel* 9:5-8. *B*

Then the king called to Ziba, Saul's servant, and said to him, All that pertained to Saul and to all his house have I given to thy master's son. And thou shalt till the land for him, thou, and thy sons, and thy servants; and thou shalt bring in the fruits, that thy master's son may have bread to eat. But Mephibosheth, thy master's son shall eat bread always at my table, and be as one of the king's sons. Now Ziba had fifteen sons and twenty servants. Then said Ziba to the king, According to all that the king commandeth his servant, so shall thy servant do. And all that dwelt in

## DAVID'S KINDNESS TO MEPHIBOSHETH

the house of Ziba were servants to Mephibosheth. So Mephibosheth dwelt in Jerusalem, and did eat continually at the king's table. 2 *Samuel* 9: 9-13. *C*

Many years afterward, Ziba was false to his master's son and to his own promise. The king and all his friends were fleeing from Jerusalem. Ziba followed with rich presents for the king, and said Mephibosheth remained in Jerusalem hoping to be made king. David was sorry to hear that all his kindness to Mephibosheth had been forgotten, and he said to Ziba, Thine is all the land and goods which belonged to him. But when David came back to Jerusalem, Mephibosheth came down to meet him; and for his sorrow he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came back in peace. And he said, My lord, O king, my servant deceived me and would not carry me for I am lame; and he slandered me to my lord the king. Yet let him take all the goods, forasmuch as my lord the king has come in peace to his own house. 2 *Samuel* 16: 1-4; 19: 24-30. *D*

*Text.* Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? 2 *Samuel* 9: 3.

*Conclusion.* David was true to his promises made to Saul and Jonathan, and was more generous than he had promised to be.

Review lessons 4 5 and 5 2 in their proper connections in this lesson.

Tissot, O., 123.

See that the notebooks are written up with an outline of this lesson and the conclusion and text.

*A* What promise had David made to Saul and Jonathan? What steps did he take to keep it?

*B* What heir of the first king did David find? Describe their meeting.

*C* What provision did he make for Mephibosheth in property? In service? In hospitality?

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**D** How did Ziba do his duty? How did Mephibosheth appreciate David's kindness? How shall we judge the conduct of David in this lesson? Of Ziba? Of Mephibosheth?

At home read 1 *Samuel* 18:1-4; 19:1-7; 2 *Samuel* 9; 16:1-14; 16:16-30. Review 5 1, 2.

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### **7 63. ABSALOM'S CONSPIRACY. 2 Samuel 15 to 19.**

David had one son, Absalom, whom he loved above all others; but he was a proud and wicked youth. He had to live in exile in Syria for a long time; and when at last the king was persuaded to let him come home, he made more and greater trouble. He prepared him a chariot and horses, and fifty men to run before him when he rode out about the city. He rose up early and stood beside the way to the law-court. When any man had a suit which should come to the king for judgment, then Absalom took an interest in him, and said, See, thy matters are good and right; but there is no man deputed by the king to hear thee. Oh, that I were made a judge in the land, that a man with a suit might come to me, and I would do him justice! When any man came near to do obeisance, he put forth his hand, and took hold of him and kissed him. And in this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel. 2 *Samuel* 15:1-6. **A**

After a while Absalom said to the king, Let me go and pay my vow which I vowed to Jehovah, in Hebron. For thy servant vowed a vow while I was in Syria, saying, If Jehovah shall indeed bring me again to Jerusalem, then I will serve Jehovah. And the king said, Go in peace. So he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then shall ye say, Absalom is king in Hebron. And with Absalom went two hundred men out of Jerusalem, that were invited; and they knew not anything

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of the plot which had been framed. And he sent for David's counselor, while he was offering the sacrifices. And the conspiracy was strong, for the people increased continually with Absalom. 2 *Samuel* 15:7-12. *B*

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said to all his servants that were with him at Jerusalem, Arise, and let us flee; for else none of us shall escape from Absalom. Make speed to depart, lest he overtake us quickly, and bring down evil upon us. And the king went forth, and all his household after him. And the six hundred men that came after him from Gath, passed on before the king. And all the country wept with a loud voice, and all the people passed over the brook Kidron toward the wilderness. To Zadok who was bringing the ark along, he said, Carry back the ark of God into the city. If I shall find favor in the eyes of Jehovah, he will bring me again and I shall see it. And he sent back the priests to care for the ark; and he bade them send their sons quickly to him with any news. Then he sent his friend Hushai to be Absalom's servant, and to defeat his plans, and to report to the priests everything he should hear, that the news might be brought to David by their sons. 2 *Samuel* 15:13-37. *C*

David had time to cross the Jordan and gather more men, before Absalom and his army could reach him, for they were slow in starting. He divided his army into three parts under the lead of old soldiers like Joab; and he warned them not to hurt Absalom, who led his own army. But Absalom was riding upon a mule, and the mule went under the thick boughs of a great oak; and his fine long hair caught in the branches of the oak. He was taken up between heaven and earth, and the mule that was under him went on. Joab and his men slew him in the oak, and his army was defeated and scattered. When the king heard the news, he was much moved, and went up to the chamber over the gate and wept. And as he went he said, O my son

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Absalom, my son, my son Absalom! Would I had died for thee, O Absalom, my son, my son! 2 *Samuel* 16 to 19. 1 30. *D*

*Text.* Carry back the ark of God into the city. If I shall find favor in the eyes of Jehovah, he will bring me again, and show me both it and its habitation; but if he say thus, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. 2 *Samuel* 15: 25.

*Conclusion.* King David loved his headstrong son more than himself or his kingdom; but Absalom's conspiracy failed, and David came back to the throne.

Teach the story by first telling a part and then having it told by the pupils. Prepare the notebooks with an outline of the story, the text, and conclusion.

Tissot, O., 134.

*A* Who was Absalom? How did he steal the hearts of the men of Israel?

*B* What was his scheme to get himself proclaimed king? What skill or ability is shown by Absalom?

*C* What did the king do when he heard it? How did the people feel? What steps did he take to keep informed?

*D* Did Absalom follow David? With what result? How can his defeat be explained? What was David's chief interest?

*E* What was David's ground of confidence? What do you think of David's feelings as shown here?

At home read 2 *Samuel* 15 to 19.

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### 7 64. DAVID'S HEROES AND MEMORIALS. 2 *Samuel* 23; 24.

As David grew old, he preserved the tales of the mighty men who had fought by his side in the wilderness. The greatest of them were honored for the numbers of the enemy slain by them. There are also thirty others whose names are on the roll of David's mighty men. A story is told of an adventure by three of them, before David became king, while he was in the stronghold, or cave of Aqullam. The

Philistines were encamped in the valley of Rephaim near his home in Bethlehem, and there was a garrison of them in the place itself. And David longed and said, Oh, that one would give me water to drink from the well by the gate of Bethlehem! And the three mighty men, without being bidden, went and broke through the host of the Philistines, and drew water out of the well of Bethlehem, which is by the gate, and brought it to David. But it surprised David so that he would not drink it, but poured it out to Jehovah. And he said, Be it far from me, O Jehovah, that I should drink the blood of men who risked their lives for me. 2 *Samuel* 23. *A*

When David had become king and most of his wars were over, it was not enough to have mighty men for leaders. He needed to know how many men he had. So he directed Joab and his officers to take a census of the whole realm. There was great suspicion and fear in those days about counting the people, and Joab did not favor it; but he did as the king directed, and they covered the entire realm in nine months and twenty days. The prophet Gad also warned David that he had offended Jehovah, and offered the king his choice between three calamities, namely, seven years of famine, three months' flight before the enemy, and three days' pestilence in the land. And David answered the prophet, I am in great trouble. Let us fall now into the hand of Jehovah; for his mercies are great; and let me not fall into the hand of man. And Jehovah sent a pestilence upon Israel for the appointed time, and many people died. And when David saw the angel that smote the people, he prayed, Lo, I have sinned, and I have done perversely; but these sheep, what have they done? Let thy hand, I pray thee, be against me, and against my father's house. And when the angel of Jehovah stretched out his hand over Jerusalem to destroy it, Jehovah repented of the evil, and said, It is enough; now stay thy hand. And the angel of Jehovah was by the threshing-floor of Araunah the Jebusite. 2 *Samuel* 24:1-17. *B*



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Gad the prophet came that same day to David, and said to him, Go up, rear an altar to Jehovah in the threshing-floor of Araunah the Jebusite. And David went up. And when Araunah saw the king and his servants coming he went out and bowed himself before the king with his face to the ground, and said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar to Jehovah, that the plague may be stayed from the people. And Araunah said to David, Let my lord the king take and offer up what seemeth good to him. Take the oxen for the burnt offering, and the threshing instruments and the yokes of the oxen for the wood. All this, O king, doth Araunah give to the king, and may Jehovah thy God accept thee. And the king said, Nay, but I will buy it of thee at a price. I will not offer burnt offerings to Jehovah my God which cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver. And David built there an altar to Jehovah, and offered burnt offerings and peace offerings. So Jehovah was entreated for the land, and the plague was stayed from Israel. It was on the same spot where afterward the great temple of Solomon stood, and its altar continued to be a memorial of Jehovah's mercy. *2 Samuel 24:18-24. C*

*Conclusion.* David was true to his heroic helpers; he was a wise king, and he did not fail to worship God and make remembrance of his mercies.

*Text.* One that ruleth over men righteously,  
That ruleth in the fear of God. (David.)  
*2 Samuel 23:3. D*

Teach the story in the usual way, working out for the notebooks the outline and adding the conclusion and text.

*A* What kind of heroes were honored as David's mighty men? What was the story of the Bethlehem water?

*B* What was the old Hebrew feeling about numbering the people? Was David ruled by that feeling? What did the prophet Gad say about it? What calamity arose?

## DAVID'S HEROES AND MEMORIALS

**C** What spot was associated with this calamity? How did David get the place? What memorial did he erect? What preserved the fame of the spot?

**D** What kind of a friend was David? What kind of a ruler?

At home read 2 *Samuel* 23; 24.

Take the next full period for a review of the David stories 7 55 to 7 64.

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### 7 65. SOLOMON IS KING. 1 *Kings* 1; 2:

*Teacher's Aim.* Teach these stories of King Solomon as stories thoroughly, so that Solomon may be seen as a human king, dealing with the same kind of forces and conditions as other men and kings.

When King David was an old man, and his son Absalom was dead, a younger son, Adonijah, set himself up to be king. He prepared chariots and horsemen, and fifty men to run before him. Like Absalom, he was a fine-looking man, and his father had never corrected him. He consulted with Joab and Abiathar and his brothers, and invited them to a feast; but Nathan the prophet and David's mighty men and Solomon his brother were not with him. Then Nathan said to Bath-sheba, the mother of Solomon, Hast thou heard that Adonijah doth reign and David our lord knoweth it not? Now therefore come, I pray thee, let me give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go to King David and say, Didst not thou, O king, swear to thy handmaid saying, Surely Solomon thy son shall reign after me, and shall sit upon my throne? Why then doth Adonijah reign? And while thou talkest there with the king, I also will come in after thee and confirm thy words. 1 *Kings* 1:1-14. *A*

Bath-sheba went in and made obeisance to the king, and said, My lord, thou swarest by Jehovah thy God to me, saying, Assuredly Solomon thy son shall reign after me, and shall sit upon my throne. And now, Adonijah reigneth, and

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thou knowest it not; and he hath made a great feast, and hath called thy sons and Abiathar and Joab; but Solomon he hath not called. The eyes of all Israel are upon thee that thou shouldst tell them who shall sit on thy throne after thee. Otherwise it shall be that when the king shall sleep with his fathers I and my son Solomon shall be counted offenders. And while she yet talked, they told the king, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself and said, My lord, O king, hast thou said, Adonijah shall reign after me? For he hath slain oxen and fatlings in abundance for a feast, and they are eating and drinking before him, and saying, Long live King Adonijah. Is this thing done by my lord the king? And David said to Bath-sheba, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day. And she bowed with her face to the earth and said, Let my lord the king live forever. 1 *Kings* 1:15-31. *B*

Then King David said to Zadok the priest and Nathan the prophet, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon; and ye shall anoint him there, king over Israel; and blow ye the trumpet and say, Long live King Solomon. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead. And they answered, Amen: Jehovah, the God of my lord and king, say so too. As Jehovah hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord, King David. So Zadok the priest and Nathan the prophet and the rest went down and caused Solomon to ride upon King David's mule. And Zadok took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, Long live King Solomon. And the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound thereof. And one came to the feast of Adonijah and said, King David hath made Solomon

## SOLOMON IS KING

king, and he sitteth on the throne of the kingdom; and the king hath said, Blessed be Jehovah the God of Israel, who hath given one to sit on my throne this day, mine eyes even seeing it. And all the guests of Adonijah were afraid, and rose up and went their way. And Adonijah feared, and went and caught hold on the horns of the altar. And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth. And he came and did obeisance to King Solomon; and Solomon said to him, Go to thy house. 1 *Kings* 1:32-53. *C*

*Text.* And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, Long live King Solomon.

*Conclusion.* The plot of Adonijah to become king was a failure, through prompt action of David in keeping his promise to make his younger son Solomon king of Israel.

Picture, Wilde, 588; Tissot, O., 126.

*A* What plot was laid to steal the kingdom of David? What are the features of kingship in which Adonijah seemed to be most interested? What are the most important things in being king?

*B* How was the plot defeated? By whom? What do you know about Bath-sheba? About Nathan?

*C* How was Solomon made king? Who planned it? What was the effect of it on the plot? Compare David's promptness here with his retreat and raising an army in Absalom's rebellion.

At home read 1 *Kings* 1; 1 *Chronicles* 22; 28; 29.

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### 7 66. SOLOMON'S PRAYER. 1 *Kings* 3.

When Solomon became king the people were sacrificing in the high places, because there was no house built for the name of Jehovah in those days. Solomon loved Jehovah, and followed the laws of David his father; only he sacrificed and burnt incense in the high places. And he went to

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Gibeon to sacrifice there, for it was the great high place. A thousand burnt offerings did Solomon offer on that altar. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said, Thou hast showed to thy servant David my father great loving-kindness. Thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. And I am in the midst of a great people. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this great people? *1 Kings 3:2-9. 26. A*

And the speech pleased the Lord, that Solomon had asked this thing. And God said, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done according to thy word. Lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like thee. And I have also given thee that which thou hast not asked, both riches and honor. And if thou wilt walk in my ways, and keep my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke, and behold, it was a dream; and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt offerings and peace offerings, and made a feast to all his servants. *1 Kings 3:10-15. B*

As an example of the king's need of wisdom, review here the story of Solomon's Wise Judgment, *53, 1 Kings 3:16-28.*

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled all the children of the east, and all the wisdom of Egypt. For he was wiser than all men; and his fame was in all the nations

## SOLOMON'S PRAYER

round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even to the hyssop that springeth out of the wall. He also spake of beasts, and of birds, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom. 1 *Kings* 4:29-34. *C*

*Text.* Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil. 1 *Kings* 3:9.

*Conclusion.* Solomon loved Jehovah, and when he desired wisdom above all other things, God gave it to him.

*A* How did Solomon show his love for Jehovah? What was his dream? What was his answer to Jehovah?

*B* What might Solomon have asked? How did his answer please God? What else did the king receive? In what way did he show his gratitude to God?

*C* What was the first case where the king needed his wisdom? How did he decide the case? In what other ways did he use his wisdom?

At home read 1 *Kings* 3; 4.

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## 7 67. SOLOMON'S ALLIANCES. 1 *Kings* 5; 9; 10.

As soon as Solomon was well established in his kingdom, he began to make alliances of various kinds with neighboring kings. One of these was Pharaoh, king of Egypt whom he visited. And he took Pharaoh's daughter, and brought her into the city of David for his wife. Later he built a splendid house for her own use.

And Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build a house for the name

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of Jehovah his God, for the wars which were about him on every side. But now Jehovah my God hath given me rest on every side. And I purpose to build a house for the name of Jehovah my God, as Jehovah said to David my father, Thy son whom I will set on thy throne in thy room, he shall build the house for my name. Now therefore command that they cut me cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say; for thou knowest that there is not among us any that knoweth how to cut timber like the Sidonians. And Hiram rejoiced greatly and said, Blessed be Jehovah, who hath given to David a wise son over this great people. And I will do all thy desire concerning the cedar and the fir. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil. And Jehovah gave Solomon wisdom, as he promised; and there was peace between Hiram and Solomon; and they two made a league together. 1 *Kings* 3:1; 5:1-12. 2 8. A

Hiram king of Tyre had furnished Solomon with cedar trees and fir trees and with gold according to all his desire. And after twenty years, when Solomon had built the house of Jehovah and the king's house, then King Solomon gave Hiram twenty cities in Galilee. And Hiram came out from Tyre to see them, and they pleased him not; and he said, What cities are these which thou hast given me, my brother? And he called them the pawned land, and he loaned Solomon sixscore talents of gold, and afterward gave back the cities.

Pharaoh king of Egypt had gone up and taken Gezer, to the westward of Solomon's country, and burned it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion to his daughter, Solomon's wife. And Solomon rebuilt Gezer and many other cities.

And King Solomon made a navy of ships on the shore of the Red Sea, in the land of Edom. He also had a navy sailing to Tarshish in the western sea. And Hiram sent in the navy his servants, shipmen that had knowledge of the

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sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon. *1 Kings 9:1-28. B*

When the queen of Sheba heard of the fame of Solomon, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels and spices, and gold and precious stones. And she communed with Solomon of all that was in her heart. And he told her all her questions. And when she had seen all his wisdom and his house and table and servants and apparel, there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts and wisdom. But I believed it not. Now I have seen it, and the half has not been told. And there came from nowhere else such abundance of presents as the queen of Sheba gave to King Solomon. So she turned and went to her own land, she and her servants. And so a great weight of gold came to Solomon each year, besides that which the traders brought, and the traffic of the merchants, and of all the kings of Arabia, and of the governors of the country. And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price: six hundred shekels of silver for a chariot, and a horse for a hundred and fifty. So King Solomon exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God put in his heart. And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses and mules, a rate year by year. *1 Kings 10. C*

*Text.* The queen of Sheba said, Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel; because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness. *1 Kings 10:9.*

*Conclusion.* When Solomon became a great king, other kings and peoples were glad to make friends with him.



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**A** What did Solomon get from the king of Egypt (1 *Kings* 3:1; 10:28)? What from the king of Tyre?

**B** What did Solomon give Hiram in exchange and as security (1 *Kings* 5:11; 9:11)? How came Solomon to have the city of Gezer? How did Solomon carry on commerce with foreign lands?

**C** Where is Sheba? What business had Solomon with the queen of Sheba? With the kings of Arabia? What general estimate did the writer in 1 *Kings* 10:23-25 place on Solomon?

At home read 1 *Kings* 10; 2 *Chronicles* 8; 9. Review 2 8; 5 3, 4.

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### 7 68. SOLOMON'S TEMPLE. 1 *Kings* 5; 6.

David had desired to build a temple to Jehovah, but this work was reserved for his son, while David did the earlier work of establishing the kingdom and subduing the enemies. Solomon lacked the fine building materials to build the temple, and so he asked Hiram king of Tyre to sell him the timber and the stone. And Hiram answered, I will do all thy desire concerning timber of cedar and cypress. My servants shall bring them down from Lebanon to the sea; and I will make them into rafts to go by the sea to the place that thou shalt appoint me, and will cause the rafts to be broken up there, and thou shalt carry them away; and thou shalt pay for it in provisions for my household. King Solomon raised a great levy of men out of all Israel, and sent them to Lebanon; and Adoniram was over the men subject to taskwork. And the king commanded and they hewed great and costly stones to lay the foundation of the house with hewn stone. Solomon's builders and Hiram's builders fashioned them, and prepared the timber and the stones to build the house. 1 *Kings* 5. **A**

Solomon began to build the temple of Jehovah in the fourth year of his reign, in the year 965 B. C. The house

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was threescore cubits in length (about 100 feet), twenty cubits wide, and thirty cubits high. There was a porch in front, with two brass columns called Jachin and Boaz. There were windows of fixed lattice-work, and side-chambers three stories high were built against the wall round about. The house was built of stone made ready at the quarry, and there was neither hammer nor ax nor any tool of iron heard in the house, while it was building. So he built the house and finished it; and he covered the house with beams and planks of cedar, which he carved and overlaid with gold. 1 *Kings* 6:1-10. *B*

So in seven years the temple was finished, and furnished with cherubim and altar and candlesticks and lavers and many vessels of gold. Then Solomon assembled the elders of Israel, and all the heads of tribes, the princes of the fathers' houses, in Jerusalem, to bring up the ark of the covenant out of the city of David, which is Zion. And the priests brought the ark of Jehovah and all the holy vessels that were in the Tent, and set the ark in its place under the wings of the cherubim, and the glory of Jehovah filled the house as a cloud. Then Solomon made an address to the people, and stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven, and offered the prayer of dedication. Then he blessed the assembly of Israel with a loud voice, and offered a great sacrifice of peace offering before Jehovah. 1 *Kings* 6:14 to 8:66. *C*

*Text.* Thus all the work that King Solomon wrought in the house of Jehovah was finished. And Solomon brought in the things which David his father had dedicated, the silver and the gold and the vessels, and put them in the treasuries of the house of Jehovah. 1 *Kings* 7:51.

*Conclusion.* Solomon founded the great temple in 965 B. C. and finished it in seven years. It marked the climax of Israel's glory, and became the center of their religious life.

## THE JUDGES AND KINGS

Show some of the common diagrams and plans of the temple, Wilde, 384, one of which should be placed in the notebooks, together with the outline, text, and conclusion.

*A* Of what materials was the temple built? Where were they obtained? Who did the work?

*B* What is a cubit? How big was the temple? Where were the stones hewn? Describe the outward shape and appearance of the temple.

*C* Describe the principal ornaments and decorations of the temple as given in the Bible references.

At home read 1 *Kings* 7; 8; 9.

Arrange for a complete review of the Fifth grade stories outside of regular class periods, during the remainder of the Seventh grade season.

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### 7 69. SOLOMON'S TROUBLES. 1 *Kings* 11.

Now King Solomon loved many foreign women, besides the daughter of Pharaoh, women of Moab, Ammon, Edom, Sidon and the Hittites, nations of whom Jehovah said to Israel, Ye shall not go among them, neither shall they come among you; for surely they will turn away your hearts toward their gods. And it came to pass when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. For Solomon built a high place for Chemosh, the abomination of Moab, in the mount opposite Jerusalem. And so did he for all his foreign wives, who burnt incense and sacrificed to their gods. 1 *Kings* 11: 1-8. *A*

Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared to him twice, and had commanded him not to go after other gods; but he kept not that which Jehovah commanded. Wherefore Jehovah said to Solomon, Forasmuch as thou hast done this, and hast not kept my covenant and my statutes, I will surely rend thy kingdom, and will give it to thy servant. But I will not do it in thy days, for

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David thy father's sake; nor will I rend away all thy kingdom; but I will give one tribe to thy son, for Jerusalem's sake which I have chosen. And Jehovah raised up an adversary to Solomon, Hadad a prince of Edom, who had lived in Egypt as an officer of Pharaoh. And God raised up another adversary to him, Rezon who reigned in Damascus. These two adversaries did great mischief for Solomon, for they abhorred Israel. 1 *Kings* 11: 9-25. *B*

And Jeroboam the son of Nebat, an Ephraimite, a servant of Solomon, also lifted up his hand against the king. The reason was that Solomon, while he was repairing the city wall, saw that Jeroboam was industrious, and gave him charge over the labor. When Jeroboam went out of Jerusalem, the prophet Ahijah met him by the way. And Ahijah took his own new garment and tore it in twelve pieces. And he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee, because they have forsaken me, and have not walked in my ways. And to his son I will give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen for me to put my name there. And if thou wilt do that which is right in mine eyes to keep my statutes, I will be with thee and will build thee a sure house, as I built for David, and will give Israel to thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam, but he arose and fled into Egypt, and was in Egypt until the death of Solomon. 1 *Kings* 11: 26-43. *C*

*Text.* Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel. 1 *Kings* 11: 9.

*Conclusion.* Solomon made too many alliances with other nations, and took too many of their women into his household and let them bring their religion with them; and this brought him many troubles.

*A* To what did Solomon's alliances with other nations lead? What came with the women?

## THE JUDGES AND KINGS

*B* What was the effect of the foreign religion upon the heart of Solomon? What then did God bring to the king?

*C* What did the prophet Ahijah show to Jeroboam? Who was Jeroboam? What trouble did he make for Solomon?

At home read 1 *Kings* 11.

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### 7 70. OPPRESSION AND REBELLION. 1 *Kings* 12.

After a reign of forty years in Jerusalem over all Israel, Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead. And all Israel came to Shechem to make him king. And when Jeroboam in Egypt heard of it, he and all the assembly of Israel came and spoke to King Rehoboam, saying, Thy father made our yoke grievous; now therefore make thou the grievous service of thy father lighter, and we will serve thee. And he said, Depart yet, for three days, then come to me. And the people departed. And Rehoboam took counsel with the old men, that had stood before Solomon while he yet lived, saying, What answer shall I return to this people? And they said, If thou wilt be a servant to this people this day, speak good words to them and they will be thy servants for ever. But he forsook the counsel of the old men, and took counsel with the young men that had grown up with him, that stood before him. And they made answer thus: My little finger is thicker than my father's loins. He laid on you a heavy yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions. 1 *Kings* 12: 1-11. *A*

So Jeroboam and all the people came to Rehoboam the third day, as the king bade. And the king answered roughly, and forsook the counsel of the old men, and spoke after the counsel of the young men. And when all Israel saw that the king hearkened not to them, the people answered the king, saying, What portion have we in David? Neither have we inheritance in the son of Jesse. To your tents, O Israel.

## OPPRESSION AND REBELLION

Now see to thine own house, David. So Israel departed to their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then Rehoboam sent his overseer, and all Israel stoned him to death with stones. And the king made haste to get in his chariot to flee to Jerusalem. So Israel rebelled against the house of David to this day. When all Israel heard that Jeroboam was returned, they sent and called him to the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only. *1 Kings 12: 12-20. B*

When Rehoboam was come to Jerusalem, he assembled the chosen men of Judah and Benjamin to fight against Israel, and to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came to Shemaiah the man of God for Rehoboam, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is of me. So they hearkened to the word of Jehovah, and returned and went their way.

Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt there. And he said, Now will the kingdom return to the house of David, if this people go up to Jerusalem to sacrifice, and the heart of this people will return to Rehoboam king of Judah, and they will kill me. Whereupon the king took counsel, and made two calves of gold; and he said, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of Egypt. And he set one in Bethel and the other in Dan. And this thing became a sin. And he made feasts and appointed priests, and went up to the altars to burn incense. And as he did so a prophet from Judah rebuked him, and cried against the altar by the word of Jehovah. *1 Kings 12: 21 to 13: 10. C*

Review here the story of Deceiving a Prophet, **5 5.**

*Text.* What portion have we in David? Neither have we inheritance in the son of Jesse. To your tents, O Israel.

## THE JUDGES AND KINGS

*Conclusion.* Solomon oppressed the people for his own glory. His son Rehoboam did so still more, and therefore God divided the kingdom, giving the greater part to Jeroboam. *D*

Picture: Wilde, 655.

*A* Where was Rehoboam made king? What petition did the people make? Who was their leader? How did the new king consider the petition?

*B* What answer did he make? What was the effect on Israel? How did they treat the king's overseer? What was the final step in the rebellion (v. 20)?

*C* What steps did the king propose? Did he carry them out? Why? Where did Jeroboam make his capital? How did he regard the centralized worship of the temple? What did he do about it?

*D* What was Israel's oft-repeated cry of rebellion? (To your tents, O Israel.) What was the cause of the division of the kingdom?

At home read 1 *Kings* 12; 13. 1 24, 26. Draw Map X, showing the northern and southern kingdoms and their capitals.

Take the next period for a review of the last six lessons.

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**7** 71, 72, 73. AHAH AND ELIJAH. 1 *Kings* 16: 29 to 19: 23.

After Rehoboam king of Judah there followed a line of kings in Jerusalem; and after Jeroboam there followed another line of kings of Israel with their capital in Samaria. When Asa had been thirty-eight years king of Judah, Ahab began to reign over Israel in Samaria; and he reigned twenty-two years; and he did that which was evil in the sight of Jehovah, above all that were before him. As if it had been a light thing to walk in the sins of Jeroboam, he also took to wife Jezebel the daughter of the king of Sidon, and went and worshiped Baal and served him. And he reared an altar for Baal in the house of Baal, which he had built in Samaria. And he did yet more to provoke Jehovah

the God of Israel to anger than all the kings of Israel that were before him. And Elijah the Tishbite was of the sojourners in Gilead, and he said to Ahab, As Jehovah the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of Jehovah came to him saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. So he went and did according to the word of Jehovah. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And after a while the brook dried up because there was no rain. And Jehovah said, Arise and get thee to Zarephath in Sidon. It was there that he increased the poor widow's meal and oil, and afterward restored her son from death, so that she said, Now I know that thou art a man of God, and that the word of Jehovah is in thy mouth. (1 14; 5 6.) 1 *Kings* 16:29 to 17:24. A

And it came to pass after many days that the word of God came to Elijah, in the third year of the drought, saying, Go, show thyself to Ahab; and I will send rain upon the earth. And Elijah went to show himself to Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, who was over his household. Now Obadiah feared Jehovah greatly; and when Jezebel cut off the prophets of Jehovah, Obadiah took a hundred of them and hid them in a cave and fed them with bread and water. And Ahab sent Obadiah to hunt for water and grass, to save the horses and mules alive. Ahab went one way and Obadiah the other throughout the land. And as Obadiah was in the way, Elijah met him, and he knew him and said, Is it thou, my lord Elijah? And he answered, It is I, Go tell thy lord that Elijah is here. And he was afraid that Elijah would hide himself again, because they had hunted everywhere for Elijah. But when Elijah said, As Jehovah of hosts liveth, I will surely show myself to him today, then Obadiah went to meet Ahab and told him; and Ahab went to meet Elijah. When he saw him



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he said, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed Baalim. Now therefore send and gather to me all Israel to Mount Carmel, and the prophets of Baal four hundred and fifty. And Ahab did so. And Elijah came near to all the people and said, How long go ye limping between two opinions? If Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah to the people, I, even I only am left, a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them give us two bullocks. Let them choose one for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other, and lay it on the wood, and put no fire under. And call ye upon the name of your god, and I will call upon the name of Jehovah; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. 1 *Kings* 18:1-24. **2 24; 5 5, 6. B**

The prophets of Baal took the bullock and dressed it, and called on the name of Baal from morning until noon, saying, O Baal, hear us. But there was no voice nor any that answered. And at noon Elijah mocked them, and said, Cry aloud; for he is a god. Either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awakened. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out. And so they prophesied until the time of offering the evening oblation; but there was neither voice, nor any that regarded.

And Elijah said, Come near to me; and all the people came near. And with twelve stones he repaired the altar of Jehovah, and made a trench about it. And he put wood in order, and cut the bullock in pieces and laid it on the wood. And he said, Fill four jars of water and pour it on the burnt offering and the wood. And he said, Do it a second,

and a third time. And the water ran about the altar and filled the trench. And at the time of the offering of the evening oblation, Elijah came near and said, O Jehovah, let it be known that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Then the fire of Jehovah fell and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, Jehovah, he is God; Jehovah, he is God. 1 *Kings* 18:25-40. C

And Elijah said to Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say to Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And in a little while the heavens grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of Jehovah was on Elijah; and he girded his loins and ran before Ahab to the entrance of Jezreel. 1 *Kings* 18:41-45. D

Elijah heard that Jezebel was seeking his life, and he went a day's journey into the wilderness; and he requested for himself that he might die. And he lay down and slept under a juniper tree. And an angel touched him and said, Arise and eat; and there was at his head a cake and a cruse of water. And he ate and slept and ate again, and went in the strength of that food forty days to Horeb the mount of God. And he came to a cave and lodged there. And he said to Jehovah, I have been very jealous for Jehovah; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets; and I only am

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left; and they seek my life to take it away. And he said, Go forth and stand upon the mount before Jehovah. And Jehovah passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before Jehovah; but Jehovah was not in the wind. And after the wind an earthquake; but Jehovah was not in the earthquake. And after the earthquake a fire; but Jehovah was not in the fire. and after the fire a still, small voice. And when Elijah heard it he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And there came a voice to him and said, What doest thou here, Elijah? He recognized Jehovah in the still, small voice; but said again, I, even I only, am left; and they seek my life. 1 *Kings* 19: 1-14. *E*

Then Jehovah said to Elijah, Go, return by way of the wilderness to Damascus; and when thou comest thou shalt anoint Hazael to be king over Syria; and Jehu shalt thou anoint to be king over Israel; and Elisha shalt thou anoint to be prophet in thy room. And when all these have slain all they will, yet will I have seven thousand in Israel, who have not bowed the knee to Baal. So he departed thence and found Elisha, who was plowing with oxen. And Elijah passed over to him, and cast his mantle upon him. And Elisha left the oxen and went after Elijah, and said, Let me I pray thee kiss my father and my mother, and then I will follow thee. And Elijah said, Go back again, for what have I done to thee? And he returned and took the yoke of oxen and slew them, and roasted the flesh with the instruments, and gave the people, and they did eat. Then he arose and went after Elijah, and ministered to him. 1 *Kings* 19: 15-21. *F*

And it came to pass when Jehovah would take up Elijah in a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said, Tarry here, for Jehovah hath sent me as far as Bethel. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that

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were at Bethel came forth to Elisha and said, Knowest thou that Jehovah will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elijah tried again to escape to Jericho, and again to the Jordan, but Elisha refused to be left behind. And at the Jordan Elijah wrapped his mantle together and smote the waters, and they were divided, so that they two went over on dry ground. And Elijah said to Elisha, Ask what I shall do for thee before I am taken from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou seest me when I am taken from thee, it shall be so; but if not, it shall not be so. And as they still went on and talked, a chariot of fire and horses of fire parted them asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and cried, My father, my father, the chariot of Israel and the horseman thereof! And he saw him no more. And he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of the Jordan. And he took the mantle and smote the waters, and said, Where is Jehovah, the God of Elijah? And they were divided, and Elisha went over. And when the sons of the prophets that were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves before him. *2 Kings* 2:1-15. 2 3, 31, 32, 33. *G*

*Text.* How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, follow him.

*Conclusion.* The prophet Elijah rebuked Ahab in the name of Jehovah for his sins; and in quiet confidence Jehovah stood by the prophet through all his fears and dangers.

*Pictures:* Tissot, O., 94; Wilde, 493, 494, 629.

It should take three or four lesson periods to fully learn all the units in this story of Ahab and Elijah. The outline should be worked out in the usual way, and placed in the notebooks, with references, text, and conclusion.

## THE JUDGES AND KINGS

**A** Into what parts was the kingdom of Solomon afterward divided? What kind of a king was Ahab? What message did the prophet bring to him? What became of him for the next three years?

**B** How did the king find the prophet? What test did the prophet propose? How did it please the people?

**C** How did Elijah carry out the fire test?

**D** What was the cause of the drought? When it was removed, what happened?

**E** What was Jezebel's attitude toward Elijah? How did it affect Elijah? How was he encouraged?

**F** How was Elijah's successor found? How was he made a prophet?

**G** How did Elijah pass away? What symbol of his office did he leave? What was Elisha's request?

At home read in connection with these lessons from *1 Kings* 16 to *2 Kings* 2 inclusive. Review **5 7**.

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**7 74, 75.** ISRAEL'S CAPTIVITY. *2 Kings* 15; 16; 17.

The two great empires of the ancient world were Egypt and Assyria. The main highway between these two countries lay through the Syrian city of Damascus and Samaria the capital of the northern kingdom of Israel. The Assyrian king Tiglath-pileser wanted to be master of this road, so he made a raid upon Syria and Israel, and compelled Menahem king of Israel to pay 1,000 talents of silver, and each of the men of wealth to pay him fifty shekels for tribute (*2 Kings* 15:19, 20). Now Damascus had been fighting Israel for a century, but they became friends when the Assyrian was fighting them both, and together they began a war against the southern kingdom of Judah (*2 Kings* 15:37); and when Ahaz was king they besieged him in Jerusalem, but could not overcome him, although they took one of his cities (*2 Kings* 16:5, 6). **A**

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant; come up and save me out of

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the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me. And Ahaz took the silver and the gold that was found in the house of Jehovah, and the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened to him; and he went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin their king. He also carried his campaign against Pekah king of Israel, and captured a number of the northern cities of Israel and carried away captive their inhabitants to Assyria (2 *Kings* 15: 29). And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria. While he was there he saw an altar, and sent the fashion of it to his priest at Jerusalem. And the priest built an altar like it. And when King Ahaz came back from Damascus he burnt his offerings upon it, and removed many of the sacred furnishings of the temple, besides giving away the gold and silver to the Assyrian king. And in these and many other things Ahaz did not that which was right in the eyes of Jehovah. And Ahaz slept with his fathers, and Hezekiah his son reigned in his stead in Jerusalem. 2 *Kings* 16: 7-20. *B*

Hoshea the next king in Samaria was also compelled to pay tribute to Shalmaneser the new king of Assyria. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to the king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up through all the land, and went up to Samaria, and besieged it three years. And the king of Assyria took Samaria, and carried Israel away captive to Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. And it was so because the children of Israel had sinned against Jehovah their God, who brought them up out of Egypt; and they feared other gods, and walked in the statutes of the nations, whom Jehovah cast out from before the children of Israel, and made them molten images, even two

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calves, and worshiped all the host of heaven, and served Baal. Therefore Jehovah was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. *2 Kings* 17:4-18. *C*

The king of Assyria brought men from Babylon, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. And at the beginning of their dwelling there, they feared not Jehovah; therefore Jehovah sent lions among them, which killed some of them. Wherefore they said to the king of Assyria, The nations which thou hast carried away and placed in the cities of Samaria know not the law of the god of the land; therefore he hath sent lions among them, and they slay them, because they know not the law of the god of the land.

Then the king of Assyria commanded saying, Carry thither one of the priests whom ye brought from thence; and let him go and dwell there, and let him teach them the law of the god of the land. So one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear Jehovah. Howbeit, every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made. So they feared Jehovah, and made from among themselves priests of the high places. They feared Jehovah, and served their own gods, after the manner of the nations from which they had been carried away. They regarded not the covenant which Jehovah had made, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them. And so it was with their children, and their children's children; as did their fathers, so do they to this day. *2 Kings* 17:24-41. *29. D*

*Text.* Therefore Jehovah was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. *2 Kings* 17:18.

*Conclusion.* When Israel ceased to obey Jehovah their troubles increased, until at last the king and people were

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carried into captivity by the Assyrian in 722 B. C., and a mixed worship was introduced in Samaria.

Two maps are required to illustrate Israel's Captivity; One is Map X of lesson 70 showing the northern and southern kingdom with their capitals, and the other is a map showing Egypt, Canaan, and Assyria with the desert lying between, to illustrate the highway by Damascus and Samaria, Map XI.

*A* Why did the Assyrian king raid Syria and Israel? Why did the king of Judah call the Assyrian to his help?

*B* How did Ahaz persuade him? Where did they meet? What influence did this have at Jerusalem?

*C* What was the cause of the next Assyrian raid of Samaria? What was the result of it? What reason for the captivity is given by the writer in *2 Kings* 17?

*D* How did Assyria handle her captive populations (*2 Kings* 17:24)? What trouble arose in Samaria from this policy? What remedy did the Assyrian king propose? How did it work?

At home read *2 Kings* 16; 17. Make Map XI.

Take the next period for a review of the last five lessons, 7 71 to 7 75.

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**7 76. HEZEKIAH AND SENNACHERIB.** *2 Kings* 18; 19; 20; *Isaiah* 36; 37.

Judah also kept not the commandments of Jehovah when Ahaz was king, but when Hezekiah his son became king, he did that which was right in the eyes of Jehovah. He removed the high places and broke the pillars which were used in the worship of Baal. He broke in pieces the brazen serpent which Moses had made; for in those days the children of Israel burnt incense to it; and he called it a piece of brass. He trusted in the God of Israel, and departed not from following him. And Jehovah was with him, and whithersoever he went he prospered. And he rebelled against



## THE JUDGES AND KINGS

the king of Assyria and served him not. In his fourteenth year Sennacherib king of Assyria came up against the fortified cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, I have offended; return from me; that which thou puttest on me, I will bear. And the king of Assyria appointed to Hezekiah a very heavy tribute of silver and gold. And Hezekiah gave him the silver and the gold from the temple and from the king's house, but still the Assyrian was not satisfied. *2 Kings* 18:1-16. *A*

Sennacherib sent his officers with a great army to Jerusalem. When Hezekiah sent his servants to meet them, Rabshakeh the king's officer sent this message to Hezekiah: Now on whom dost thou trust that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, whereon if a man lean, it will go into his hand and pierce it; so is Pharaoh to all who trust him. But if ye say, We trust in Jehovah our God; is not that he whose high places and altars Hezekiah has taken away? Now give pledges to my master the king of Assyria, and I will give thee 2,000 horses, if thou art able to set riders on them. And I have not come up without Jehovah against this place to destroy it. Jehovah said to me, Go up against this land and destroy it. And with other false boastings Rabshakeh tried to persuade the people of Jerusalem not to hearken to Hezekiah, but to come out to him and make peace with the king of Assyria. But the people held their peace and answered him not a word. And when Hezekiah heard it he rent his clothes, and went into the house of Jehovah. And he sent his servants to Isaiah the prophet to inquire of Jehovah concerning the words of the king of Assyria, and this is the answer that came from Jehovah: Be not afraid of the words that thou hast heard. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land. *2 Kings* 18:17 to 19:7. *B*

## HEZEKIAH AND SENNACHERIB

Then the king of Assyria sent another message to Hezekiah, and said, Let not thy God deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Where now is the king of Hamath, and the king of Arpad, and all the rest? And Hezekiah received the letter and read it, and spread it before Jehovah and prayed, O Jehovah our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone. And Jehovah answered by the Prophet Isaiah, He shall not come to this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. He shall return by the same way that he came; he shall not come to this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of Jehovah went forth, and smote many thousands in the camp of the Assyrians; and when the men arose early in the morning these were all dead bodies. So Sennacherib king of Assyria departed, and returned and dwelt in Nineveh. And it came to pass as he was worshiping in the house of his god, two of his sons smote him with the sword, and escaped, and another son reigned in his stead. *2 Kings 19: 8-37. C*

Review here the story "Hezekiah's Life Prolonged," **5** 8. *2 Kings 20: 1-11. D*

*Text.* That all the kingdoms of the earth may know that thou Jehovah art God alone. *2 Kings 19: 19.*

*Conclusion.* Hezekiah trusted Jehovah and obeyed him, and no power on earth could overcome him, because God was with him.

Picture: Wilde, 512.

*A* What steps of reform were taken by Hezekiah? What danger threatened him? What attitude did he take toward Assyria?

## THE JUDGES AND KINGS

*B* What were the arguments of the Assyrian? Whom did Hezekiah consult? With what answer?

*C* What farther argument? What became of the Assyrian and his army?

*D* What sign of Jehovah's favor did the king receive when he was sick? Was it vanity that led him to show everything to the messengers from Babylon?

At home read *2 Kings* 18; 19; 20.

Read Byron's poem, *The Destruction of Sennacherib*.  
"The Assyrian came down like a wolf on the fold."

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### 7 77. JOSIAH'S REFORMATION. *2 Kings* 21; 22; 23.

Hezekiah was a good king of Judah; but his son Manasseh who reigned fifty-five years in Jerusalem, and his grandson Amon who reigned two years, built again the high places which Hezekiah had destroyed, and reared altars to Baal in the house of Jehovah, and made their sons to pass through the fire, and practiced augury, and wrought much evil in the sight of Jehovah, to provoke him to anger. For all this Jehovah said, Behold I bring such evil upon Jerusalem and Judah, that whosoever heareth it, both his ears shall tingle. And I will wipe Jerusalem as a man wipeth a dish. I will cast off the remnant of mine inheritance and deliver them into the hands of their enemies, because they have done evil in my sight, and have provoked me to anger since the day they came forth out of Egypt even to this day. For fifty-seven years these evils went on, until the servants of Amon conspired against him, and put the king to death in his own house. But the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead. *2 Kings* 21: 1-26. *A*

Josiah was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem. And he did that which was right in the eyes of Jehovah, and walked in all the ways of David his ancestor, and turned not aside to the

## JOSIAH'S REFORMATION

right hand nor to the left. In the eighteenth year of King Josiah, the king sent Shaphan the scribe to the house of Jehovah, saying, Go up to the high priest, that he may sum the money which is brought into the house of Jehovah, which the keepers have gathered of the people. And let them deliver it into the hand of the workmen that have oversight of the house of Jehovah to repair the breaches of the house, to the carpenters, and to the builders, and to the masons, and for buying timbers and hewn stone to repair the house.

And the priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And the scribe came to the king and reported, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have oversight of the house of Jehovah. And the priest hath delivered me a book which he has found. And then the scribe read the book to the king. And when the king heard the words of the book of the law, he rent his clothes. And he sent the priest and the scribe, saying, Go inquire of Jehovah for me and for the people and for all Judah, concerning the words of this book which is found; for great is the wrath of Jehovah, because our fathers have not hearkened to the words of this book. And they went to Huldah the prophetess and communed with her. And she said, Tell ye the man that sent you, Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah read. Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it shall not be quenched. But to the king of Judah who sent you to inquire of Jehovah, thus shall ye say to him, Because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spoke against this place, and hast rent thy clothes and wept before me, I also have heard thee, saith Jehovah. Therefore thou shalt be gathered to thy fathers in peace, neither shall

## THE JUDGES AND KINGS

thine eyes see all the evil which I shall bring upon this place. And they brought the king word again. *2 Kings* 22. *B*

The king sent and gathered to him all the elders of Judah and Jerusalem. And the king went up to the house of Jehovah, and all the men of Judah and Jerusalem with him, and the priests and the prophets, and all the people both small and great, and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah. And the king stood on the platform, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all his heart and with all his soul. And all the people stood to the covenant.

And he commanded the priests to bring forth out of the temple of Jehovah all the vessels that were made for Baal, and he burned them outside of Jerusalem in the fields of Kidron, and carried the ashes of them to Bethel. And he put down the idolatrous priests, and destroyed the utensils and images used in the worship which Manasseh had set up.

And the king commanded all the people saying, Keep the passover to Jehovah your God, as it is written in this book of the covenant. Surely there was not kept such a passover from the days of the Judges, nor in all the days of the kings of Israel, nor of the kings of Judah. And like unto him there was no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding, Jehovah turned not from the fierceness of his great wrath, because of all the provocations of Manasseh. And Jehovah said, I will remove Judah also out of Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there. *2 Kings* 23. *C*

*Text.* I have found the book of the law in the house of Jehovah.

## JOSIAH'S REFORMATION

*Conclusion.* After fifty-seven years of neglect of God in Jerusalem, the temple needed repairing; and in doing this the book of the law (perhaps the book of Deuteronomy) was found, of which the king did not even know the existence. Then King Josiah made a great reformation.

Picture: Wilde, 515, 673.

*A* What kind of kings reigned in Jerusalem after Hezekiah? How long?

*B* What changes were introduced by Josiah? What was the condition of the temple? What was brought to light? Whom did the king consult? What message came to him from Huldah?

*C* What action was taken by the king in view of the newly-found book? How did the people share in the covenant? What is the scripture judgment of King Josiah?

At home read 2 *Kings* 21; 22; 23. Review 5 9.

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### 7 78. JEREMIAH'S ROLL. *Jeremiah* 36.

In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to the Prophet Jeremiah from Jehovah, saying, Take thee a roll of a book, and write therein all the words that I have spoken to thee against Israel, and against Judah, and against all the nations, from the days of Josiah even to this day. It may be that the house of Judah will hear all the evil which I purpose to do to them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch, and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken, upon the roll of the book. And Jeremiah said to Baruch, I am shut up; I cannot go into the house of Jehovah; therefore go thou and read in the roll which thou hast written from my mouth, the words of Jehovah in the ears of the people in Jehovah's house upon the fast-day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be that they will present their

## THE JUDGES AND KINGS

supplication before Jehovah, and will return every one from his evil way; for great is the anger and wrath that Jehovah hath pronounced against this people. And Baruch did as Jeremiah had commanded him, reading in the book the words of Jehovah in the house of Jehovah. *Jeremiah 36: 1-8. A*

In the next year the fast was proclaimed, and Baruch read the book of the words of Jeremiah in the ears of all the people. And a scribe heard it, and went down to the king's house where the princes and scribes were sitting, and told them the words that he had heard, when Baruch read the book in the ears of all the people. So the princes sent to Baruch saying, Take in thy hand the roll wherein thou hast read in the ears of all the people, and come. And when he was come they said, Sit down now, and read it in our ears. And when they heard it they turned in fear, and said, We will surely tell the king all these words. Then they said to Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye are. So they laid up the roll in the scribe's chamber, and went in and told the king. And the king sent for the roll, and bade the scribe read it to him. Now the king was sitting in the winter-house, and there was a fire in the brazier burning before him. And when the scribe read three or four leaves, the king cut it with a pen-knife, and cast it in the fire that was in the brazier, until all the roll was burned. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words, although some of the scribes begged the king not to burn the roll, but he would not hear them. And the king commanded officers to take Baruch and Jeremiah, but Jehovah hid them. *Jeremiah 36: 9-26. B*

Then the word of Jehovah came to Jeremiah, after the king had burned the roll, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim king of Judah hath burned. And concerning Jehoiakim king of Judah thou shalt say, Thou hast burned this roll, saying, Why hast thou written therein that the king of Babylon shall certainly come and destroy

## JEREMIAH'S ROLL

this land, and shall cause to cease from thence man and beast? Therefore thus saith Jehovah concerning Jehoiakim king of Judah; He shall have none to sit on the throne of David; and I will punish him, and will bring upon him, and upon the inhabitants of Jerusalem, all the evil that I have pronounced against them, but they have not hearkened. Then took Jeremiah another roll, and Baruch wrote all the words of the former book; and there were added other like words. *Jeremiah* 36:27-32. *C*

*Text.* Go thou and read in the roll which thou hast written from my mouth, the words of Jehovah in the ears of the people in Jehovah's house upon the fast-day. *Jeremiah* 36:6.

*Conclusion.* Where the prophet Jeremiah could not go to speak the word of Jehovah, he sent it in written form, and so it has come down to us, received by some and rejected by others.

Pictures: Wilde, 514, 516.

*A* When Jeremiah could not reach the people with his voice, what other means was devised?

*B* How did it come before the king? How did he treat it? Why did he so treat it? Compare him with Josiah in this.

*C* Were the prophecies of Jeremiah lost? How preserved? What words were added for the present king?

At home read *Jeremiah* 35; 36.

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### 7 79. CAPTIVITY OF JUDAH. 2 *Kings* 24; 25; *Jeremiah* 24.

When Jehoiakim was king of Judah he was troubled by bands of Syrians and other enemies; but Egypt ceased to trouble, because Nebuchadnezzar king of Babylon had taken everything that pertained to the king of Egypt from the river of Egypt to the Euphrates. He made Jehoiakim his servant for three years, and then he rebelled, and the Babylonians were besieging Jerusalem, when the king died, and



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his son Jehoiachin reigned in his stead. It was then that Nebuchadnezzar himself came to Jerusalem, and made captive the young king and his mother. He carried away the treasures of the house of Jehovah, and cut in pieces the vessels of gold, which Solomon had made in the temple of Jehovah. And he carried away the mighty men of valor and the princes, and the craftsmen and the smiths; none remained save the poorest sort of the people of the land. And the king of Babylon made the captive king's uncle, Zedekiah, to be king in his stead, over all the people left in Jerusalem, and who were not brought captive to Babylon. *2 Kings 24. A*

Jeremiah the prophet had a vision, and he says, Jehovah showed me two baskets of figs set before the temple of Jehovah, after that Nebuchadnezzar king of Babylon had carried captive Jeconiah (who is Jehoiachin) king of Judah, and the princes and craftsmen and smiths from Jerusalem, and had brought them to Babylon. One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad. Then said Jehovah to me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad. And Jehovah said, Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am Jehovah; and they shall be my people, and I will be their God; for they shall return to me with their whole heart. And as the bad figs, so will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land; I will give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I drive them. And I will send the sword, the famine and the

## CAPTIVITY OF JUDAH

pestilence among them, till they be consumed from off the land that I gave to them and to their fathers. *Jeremiah 24. B*

And Zedekiah rebelled against the king of Babylon, and he and all his army came and encamped against Jerusalem, and besieged it until the famine was sore in the city, so there was no bread for the people. Then the men of war broke out and fled in the night. But the army of the Chaldeans pursued the king and captured him and scattered his army; and they tortured the king and carried him in fetters to Babylon. And Nebuchadnezzar sent the captain of his guard to Jerusalem, and he burnt the house of Jehovah, and the king's house; and every great house in Jerusalem he burnt with fire. And his army broke down the walls of Jerusalem round about; and the residue of the people did the captain of the guard carry away captive, leaving only a few of the poorest to be vinedressers and husbandmen. And the pillars of brass and the bases and the brazen sea did the Chaldeans break in pieces, and carried the brass of them to Babylon. So Jerusalem was destroyed and the people of Judah carried captive to Babylon by Nebuchadnezzar in the year 586 B. C. *2 Kings 25. C*

*Text.* Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. *Jeremiah 24:5.*

*Conclusion.* When the people of God ceased to walk in his ways, he destroyed his temple and city and carried them into captivity, but it was for good.

Pictures: Wilde, 519, 520.

*A* What troubles beset the later kings of Judah? What were the results of Nebuchadnezzar's first campaign?

*B* Describe the vision which Jeremiah saw at this time. What was the meaning of it?

*C* What was the occasion of Nebuchadnezzar's second campaign eleven years later? What was the result of it? Which were better off, the captives or those left behind?

At home read *2 Kings 24; 25; Jeremiah 24.*

7 80. THE RESTORATION. *Ezra* 1 to 6.

Half a century after Judah was carried captive to Babylon, when that city had been conquered by Cyrus king of Persia, a new policy was begun by him, of restoring to their native countries the people whom the former kings of Babylon had carried away. And one of his proclamations was this: All the kingdoms of the earth hath Jehovah the God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, and build the house of Jehovah (he is God), which is in Jerusalem. And whosoever is left in any place, let the men of his place help him with silver and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

Then rose up the heads of the fathers' houses of Judah and Benjamin, and the priests and Levites, even all whose spirit God had stirred to go up to build the house of Jehovah. And Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods; and he numbered them to the prince of Judah. And he brought them up, when they of the captivity were brought up from Babylon to Jerusalem. *Ezra* 1. A

About fifty thousand people went up from Babylon, and when they were settled in their former cities, they built an altar, and began to offer daily burnt offerings to Jehovah. Then they gave money to the masons and the carpenters; and they bought cedar trees from Lebanon, which were brought by way of the sea of Joppa. And the men began to set forward the work of the house of Jehovah. And when the builders laid the foundations of the temple, they set the priests in their apparel with trumpets and with cymbals to praise Jehovah. And they sang and gave thanks. And all the people shouted with a great shout, because the foundation of the house of Jehovah was laid. But many

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of the priests and old men, who had seen the first temple, wept with a loud voice, and many shouted aloud for joy; and the noise was heard afar off.

Now when their adversaries heard that they were building a temple, they came and said, Let us build with you; for we seek your God, as ye do. But they said, Ye have nothing to do with us in building a house to our God. But we ourselves will build it, as King Cyrus hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them. And when Cyrus was dead they wrote to other kings accusations against the men of Judah. One of these letters deceived King Artaxerxes, and he made a decree that the building be stopped; and it ceased until the second year of the next king of Persia, who was Darius. *Ezra 2; 3; 4. B*

Now the prophets prophesied to the Jews that were in Jerusalem; and the men rose up and began again to build; and with them were the prophets of God helping them. At the same time came the governor beyond the River, and said, Who gave you a decree to build this house and to finish this wall? And it was told them who the men were that were ordering the building; and the governor did not make them cease, till the matter should come to Darius, and then answer should be returned by letter. Then a letter was sent to Darius asking that search be made for the decree of Cyrus to build the house of God. Then Darius ordered search to be made, and the decree was found, ordering the temple to be built, and the expenses to be given out of the king's house. So Darius ordered the work of the house of God to go on, and that they who build it should receive all the help they need, and animals for their sacrifices; and any one who interferes with it should be hanged on a beam of his own house. They finished building the house in the sixth year of King Darius. And they kept the dedication of the house of God with joy. And they set the priests in their divisions,

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and the Levites in their courses for the service of God. *Ezra* 5; 6. *C*

*Text.* Cyrus the king made a decree: Concerning the house of Jerusalem, let the house be builded. *Ezra* 6: 3.

*Conclusion.* Jehovah found a conqueror for great Babylon; and he sent back the captives to Zion when they had been chastened for their sins.

Picture: Wilde, 522.

*A* What new policy was adopted by Cyrus? What was his proclamation about the Jews?

*B* What were the first things done by the returned captives? What interruption did they suffer?

*C* How was work resumed? What did Darius do about it?

At home read *Ezra* 1 to 6.

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### 7 81. EZRA'S MISSION. *Ezra* 7 to 10.

In the reign of Artaxerxes, fifty years after the Restoration, Ezra went up from Babylon to Jerusalem. And he was a ready scribe in the law of Moses; and the king granted all his requests. And there went up some of the children of Israel, priests, Levites, singers, and porters. And Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

The king gave Ezra a letter saying, I make a decree that all they of the people of Israel in my realm, that are minded of their own free will to go to Jerusalem, go with thee. Thou art sent of the king to inquire concerning Judah and Jerusalem, and to carry the silver and gold which the king and his counsellors have freely offered to the God of Israel, with the freewill-offering of the people for the house of their God. Use it to buy animals for offerings upon the altar; and with the rest do whatever seems good to thee. And whatsoever more may be needful for the house of thy God, bestow it out of the king's treasure-house. And thou Ezra,

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appoint magistrates and judges. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence. And Ezra blessed God that he had put such a thing as this in the king's heart; and he was so encouraged and strengthened that he gathered out of Israel chief men to go up with him. *Ezra 7. A*

When they were ready to start from Babylon, Ezra says, I gathered the chief men together at the river, and encamped three days. And I proclaimed a fast there, that we might humble ourselves before our God, to seek a straight way for us, and for our little ones, and for our substances. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had said, The hand of our God is upon all them that seek him for good; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this; and he was entreated of us. I weighed out the gold and the silver and the vessels to the priests and Levites. And I said, Ye are holy to Jehovah, and the vessels are holy. Watch ye and keep them until ye weigh them before the chiefs of the priests at Jerusalem. So the priests and the Levites received the weight of the silver and the gold and the vessels, to bring them to Jerusalem to the house of our God. Then we departed to go to Jerusalem. And the hand of our God was upon us, and he delivered us from the hand of the enemy and the liar-in-wait by the way. And we came to Jerusalem; and the silver and the gold and the vessels were weighed in the house of our God; the whole by number and by weight, and all the weight was written. *Ezra 8. B*

Now when these things were done, said Ezra, The princes came to me saying, the people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands; for they have taken of their daughters as wives for themselves and for their sons. And when I heard this thing I rent my garment, and sat down confounded. And at the evening oblation I arose up from my humiliation, even

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with my garment rent, and I fell upon my knees to Jehovah my God; and I said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head. For we have forsaken thy commandment, saying, Give not your daughters to the sons of unclean people, nor take their daughters to your sons. O Jehovah, thou art righteous; behold, we are before thee in our guiltiness; for none can stand before thee because of this.

Now while Ezra prayed and made confession, weeping and casting himself down before the house of God, there was gathered to him out of Israel a very great assembly of men and women and children; for the people wept very sore. And one said, We have trespassed against our God; yet there is hope for Israel. Let us make a covenant with God to put away all the foreign wives, according to the counsel of my lord; and let it be done according to the law. Arise; for the matter lies with thee; and we are with thee; be of good courage, and do it. Then arose Ezra, and made the chiefs of the priests, the Levites and all Israel swear that they would do according to this word. And he did eat no bread nor drink water, for he mourned because of the trespass of them of the captivity. Then they proclaimed an assembly; and all the assembly said with a loud voice, As thou hast said concerning us, so must we do. And the children of the captivity did so. And by the end of the year they made an end with all the men that had married foreign women. *Ezra 9; 10. C*

*Text.* For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances. *Ezra 7:10.*

*Conclusion.* After the return of the captives to Jerusalem, they suffered for lack of leaders and teachers of the law. Ezra felt the call of God to go and be their leader and teacher.

Picture: Wilde, 682.

## EZRA'S MISSION

**A** What leader arose in Babylon? What skill had he? What authority was given him? What treasures were entrusted to him?

**B.** What danger did he fear by the way? What preparations were made for the way? What success?

**C** What evil practice did he find had arisen among the returned captives? What did he do about it? How did the people respond to his petition?

At home read the book of *Ezra* 7 to 10.

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### 7 82. NEHEMIAH'S MISSION. *Nehemiah* 1; 2; 3.

There were still many Jews living in Babylon, some for one reason and some for another, and among these was Nehemiah. About fourteen years after Ezra went to Jerusalem, some men returned out of Judah to Babylon. And Nehemiah says, I asked them concerning the Jews that had escaped, and concerning Jerusalem. And they said, The remnant that are left of the captivity there in the province are in great affliction and reproach. The wall of Jerusalem also is broken down, and the gates thereof are burned with fire. So it had been ever since the captivity. When I heard these words I sat down and wept, and mourned certain days; and I fasted and prayed, I beseech thee, O Jehovah, the God of heaven. Remember thy word to Moses, saying, If ye trespass, I will scatter you abroad, but if ye return to me, and keep my commandments, though your outcasts were in the uttermost parts of the heavens, yet will I gather them from thence. Now these are thy servants and thy people, whom thou hast redeemed by thy great power. Let now thine ear be attentive to the prayer of thy servants, who delight to fear thy name; and prosper thy servant this day, and grant him mercy in the sight of this man (namely, the king, whose cupbearer I was). *Nehemiah* 1. **A**

In the twentieth year of Artaxerxes the king of Babylon, on a certain day, I took up the wine as usual, and gave it to the king. Now I had not been beforetime sad in his



## THE JUDGES AND KINGS

presence. And the king said to me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid. And I said to the king, Let the king live forever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said to me, For what dost thou make request? So I prayed to the God of heaven. And I said to the king, If it please the king, and if I have found favor in thy sight, that thou wouldst send me to Judah, to the city of my fathers' sepulchres, that I may build it. And the king said to me (the queen sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover, I said to the king, If it please the king, let letters be given me to the governors beyond the River, that they may let me pass through till I come to Judah; and a letter to the keeper of the king's forest, that he may give me timber. And the king granted me according to the good hand of my God upon me. *Nehemiah 2: 1-8. B*

Then I came to the governors, and gave them the king's letters. Now the king had sent with me captains of the army, and horsemen. And when Sanballat the Horonite and Tobias the Ammonite heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and after three days, I arose in the night, I and some few men with me; neither told I any man what God had put into my heart to do for Jerusalem; neither was any beast with me save the beast that I rode upon. And I went by all the gates that were burned, where my beast could go for the rubbish, and I viewed the wall, and so returned. Then I said, Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire. Come, and let us build up the wall of Jerusalem, that we be no more a reproach. And I told them of the hand of my God which was good upon me, as also of the king's words

## NEHEMIAH'S MISSION

that he had spoken to me. And they said, Let us rise up and build. So they strengthened their hands for the good work. But when Sanballat and the rest heard it, they laughed us to scorn, and said, Will ye rebel against the king? Then I answered, The God of heaven will prosper us. Therefore we his servants will arise and build; but ye have no portion nor right nor memorial in Jerusalem. And the gates and walls were given out in portions to groups and families, and the work went forward with speed, each man building over against his own house. *Nehemiah* 2:9 to 3:32. **2 34.** *C*

*Text.* If it please the king, that thou wouldst send me to Judah, to the city of my fathers' sepulchres, that I may build it. *Nehemiah* 2:5.

*Conclusion.* When Nehemiah knew his people's need, and anxiously prayed to God that he might help them, the way was opened for him to do a great work for them.

Picture: Tissot, O., 97.

*A* Who was Nehemiah? What news stirred him? What were the first things he did about it?

*B* How did the king learn of his trouble? How did the king interest himself in the case? What requests did Nehemiah make?

*C* How did Nehemiah learn the actual condition of the walls of Jerusalem? What did he propose to the people? How did they respond? How did the neighboring peoples look upon it? How did Nehemiah answer them?

At home read *Nehemiah* 1; 2; 3.

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### **7 83.** THE BUILDING OF THE WALL. *Nehemiah* 4 to 13.

When Sanballat heard that we were building the wall, he took great indignation, and mocked the Jews. And he said, Will they fortify themselves? Will they revive the stones out of the heaps of rubbish? And Tobiah said, Even that which they build, if a fox go up, he shall break down their stone wall. But we built the wall, and soon

## THE JUDGES AND KINGS

it was joined together at half its height; for the people had a mind to work. But when Sanballat and Tobiah heard that the repairing of the walls went forward, they conspired to fight against Jerusalem and cause confusion therein. But we made a prayer to God, and set a watch day and night against them. And I set the people in the space behind the walls with their swords and spears and bows; and to the rest of the people I said, Be not ye afraid of them. Remember the Lord who is great and terrible, and fight for your brethren, your sons, your daughters, your wives, and your houses. And when our enemies heard that it was known, and God had brought their counsel to nought, we returned to the wall, every one to his work. From that time forth, the half of my servants wrought in the work, and half of them held the spears and the shields and the bows. And of those who worked, every one with one of his hands wrought in the work, and with the other held his weapon; and the builders every one had his sword girded by his side. And I said, The work is great and large, and we are separated upon the wall; and in what place soever ye hear the sound of the trumpet, resort ye thither to us; our God will fight for us. Let every one lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day. So neither I nor my servants put off our clothes; so we wrought in the work. *Nehemiah 4. A*

Now when it was reported to Sanballat and the rest that I had builded the wall, and that there was no breach left therein, though the gates had not been set up, these men sent to me saying, Come, let us meet together in one of the villages in the plain. But they thought to do me mischief. And I sent messengers saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you? And they sent four times after this sort; and I answered them after the same manner. Then Sanballat sent his servant with an open letter in his hand, saying, It is reported among the

## THE BUILDING OF THE WALL

nations, and Gashmū saith it, that thou and the Jews think to rebel; and thou wouldst be their king. And thou hast appointed prophets to preach of thee in Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king. Come now therefore, and let us take counsel together. Then I sent to him saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they would have made us afraid, and so weakened our hands. But now, O God, strengthen thou my hands. And so the wall was finished in fifty-two days; and it was dedicated with a great festival of music and processions, and offerings of thanksgiving. *Nehemiah 6; 12. B*

After the wall had been finished, all the people gathered as one man in the broad place before the watergate; and they asked Ezra the scribe to bring the book of the law of Moses. And Ezra brought the law before the assembly. And he read therein from early morning until midday, in the presence of the men and women, and of those that could understand; and the ears of all the people were attentive to the book of the law. And Ezra stood upon a pulpit of wood, which they had made for the purpose; and beside him stood the elders. And Ezra opened the book in the sight of all the people; and when he opened it, all the people stood up. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands; and they bowed their heads, and worshiped Jehovah with their faces to the ground. And they read in the book, in the law of God distinctly; and they gave the sense, so that they understood the reading.

And Nehemiah and Ezra said, This day is holy to Jehovah your God. Mourn not nor weep. For all the people wept when they heard the words of the law. Go your way, eat the fat, and drink the sweet, and send portions to him for whom nothing is prepared; neither be ye grieved, for the joy of Jehovah is your strength. And on the second day were gathered the heads of the fathers' houses to give attention to the words of the law. And they found written

## THE JUDGES AND KINGS

in the law, that the children of Israel should dwell in booths in the feast of the seventh month. So according to the law the people went and brought branches of trees, and made themselves booths, every one upon the roof of his house, and in their courts. And there was very great gladness. And also day by day, from the first day to the last day, Ezra read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according to the ordinance. And with much prayer and penitence they established the law. And the people said, We make a sure covenant, and write it; and our princes, our Levites and our priests placed their seal to it. And the names of those who placed their seals on it are given in the tenth chapter of Nehemiah. *Nehemiah* 8; 9; 10.

*Texts.* (a) So we built the wall; and all the wall was joined together unto half the height thereof; for the people had a mind to work. *Nehemiah* 4: 6.

(b) And they read in the book, in the law of God distinctly; and they gave the sense, so that they understood the reading. *Nehemiah* 8: 8.

*Conclusion.* Nehemiah knew the importance of his mission. The wall must be built and the law established before Israel could command respect.

A How did the enemies try to prevent the building of the wall of Jerusalem? What changes did this make necessary in the work?

B What two other schemes did the enemies try? How did Nehemiah make answer to the first? To the second?

C When the wall was finished, what could be done with the law? How did the people attend to the reading? What feast did they find in the law? What covenant did they make?

At home read *Nehemiah* 5 to 13.

Take the next period for a review of the last eight lessons.

## EIGHTH GRADE

### FOR TEACHERS OF EIGHTH GRADE.

Teaching directions have been largely omitted from the Eighth grade lessons, and therefore a word should be given to teachers who begin with this grade, not having used this method before. The general plan of teaching is for the pupils to come without previous assignment or preparation of lesson. The teacher has thoroughly mastered the narratives for the day, and tells the story to the class, substantially as given in one of the paragraphs. Then a pupil is asked to tell it in the same way, as nearly as may be. There will be hesitation; help will be given by the teacher; points will be omitted; and on the whole the result will seem poor. Another pupil is called upon to do the same. It is desirable that the paragraph should be given several times. The next paragraph is taken in the same way. See the section on "The Oral Method of Bible Teaching Summarized" (page 23).

After each paragraph has been reproduced, there are several things which may be done to fix the result. The "Points" are set down in the book simply as a help for the teacher in mastering the story, and then as helps which the teacher can more readily give the pupils as they hesitate in the telling of the story. Where a "Text" is given, it should be memorized as a class drill exercise. There are two ideas in this: one is, that the text contains a chief point in the paragraph—the grain of wheat in the mass; the other is, that it is a passage of scripture which ought to be made familiar for its own sake, and this is the best chance that will ever come to some of these young people to make it so. After the work on a paragraph has been finished, it is a very valuable exercise to have them choose a name for it, not giving them the name in the book; then when the paragraphs of the lesson are finished, some one will tell them all in a continuous narrative, and then let

## FOR TEACHERS OF EIGHTH GRADE

them choose a title for the whole. These titles written in a notebook will make an outline of the course. References, texts, and conclusions, maps and pictures should be added. The story may be written with more or less fullness according to the ideas of teacher and class. But time for this cannot usually be spared in the class period. The success of the course depends on the telling of the stories by the pupils.

The story of Jesus and his Disciples as here presented corresponds somewhat to the order of events followed in Stevens and Burton's *Harmony of the Gospels*. The nine principal divisions given in that and other similar works are named and numbered below, together with the sections of the following story which correspond to each division.

- |   |        |
|---|--------|
| I. The thirty years of private life, from the birth of Jesus until the coming of John the Baptist .....                               | 1-3    |
| II. The opening events of Christ's ministry, from the coming of John the Baptist until the public appearance of Jesus in Jerusalem... | 4-12   |
| III. The early Judean ministry, from the public appearance of Jesus in Jerusalem until his return to Galilee.....                     | 13-19  |
| IV. First period of the Galilean ministry, from the return to Galilee until the choosing of the twelve.....                           | 20-31  |
| V. Second period of the Galilean ministry, from the choosing of the twelve until the withdrawal into northern Galilee.....            | 32-54  |
| VI. Third period of the Galilean ministry, from the withdrawal into northern Galilee until the final departure for Jerusalem.....     | 55-67  |
| VII. The Perean ministry, from the final departure from Galilee until the final arrival in Jerusalem .....                            | 68-101 |

## FOR TEACHERS OF EIGHTH GRADE

VIII. The Passion Week, from the final arrival in Jerusalem until the Resurrection.....102-129

IX. The forty days, from the Resurrection to the Ascension . . . . .130-140

Memorize the above outline as the course proceeds, and stop after each part for a review of the sections contained in it. Assuming that the review habit has been established in the former grades, the directions have been omitted from the daily lessons; but if the reviews are neglected, the work will be lost. This review of recent work is a separate thing from the cumulative review of the former grades. The first should be done in class; the other is better done in extra sessions of the class, but it may be done privately, and tested and checked up by the teacher. Seven years' work have now been passed over by those who have followed the course from its beginning. If the reviews have been properly kept up, it will not be difficult now to plan for this eighth year a complete review of the first seven years. The importance and value of it will be appreciated best by those who do it. If it is done thoroughly it will never be lost, and it will constitute a mastery of the concrete parts of the Bible unsurpassed as a basis for the spiritual life, and for the further intensive study of the Bible.

The home work will consist as in former years, in the reading of the scripture passages from which the sections are taken, the rehearsal of their contents in story form, reviews, memorizing of texts and choice passages, writing up notebooks, maps, geography, chronology, references to the library, and special assignments of work asked for by the teacher.

Much of the New Testament material is omitted, but references are given after each section to where it may be found. The first reference is the one followed most closely in the book. Former graded stories should be reviewed wherever they are referred to.



## JESUS AND HIS DISCIPLES

### JESUS AND HIS DISCIPLES.

#### 8 1. THE CHILDHOOD OF JESUS.

1. *His First Enemy.* Now when Jesus was born in Bethlehem in Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east and are come to worship him. When Herod heard it, he was troubled, and all Jerusalem with him. And he gathered together all the chief priests and scribes of the people, and inquired of them where the Christ should be born. And they said, In Bethlehem of Judea; for thus it is written by the prophet. Then Herod sent the wise men to Bethlehem, and said, Go and search carefully for the young child, that I also may come and worship him. And when they came where the child was they worshiped him, and offered him gifts of gold, frankincense and myrrh; and then they went home another way.

Then an angel appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod. Then Herod, when he saw that he was mocked by the wise men, was angry, and sent forth, and slew all the male children in Bethlehem of two years old and under. *Matthew* 2:1-12. 1 9, 10, 11, 12. Tissot, N., 3, 4, 6; Wilde, 26.

2. *Returning to Nazareth.* When Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Herod's son reigned in his stead, he was afraid to go there; and being warned of God in a dream, he withdrew into Galilee, and came and dwelt in Nazareth

## THE CHILDHOOD OF JESUS

(*Matthew 2:19-23*). And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him. *Luke 2:40*. Tissot, N., 7.

3. *In the Temple*. The parents of Jesus went every year to Jerusalem at the feast of the passover. And when Jesus was twelve years old they went up according to the custom of the feast; and when the feast-days were over, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not, but supposing him to be in the company, they went a day's journey; and they sought him among their acquaintances; and when they found him not they returned to Jerusalem, seeking for him. And after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were amazed at his understanding and his answers. And when they saw him they were astonished. And his mother said to him, Son, why hast thou dealt thus with us? Behold, thy father and I sought thee sorrowing. And he said to them, How is it that ye sought me? Knew ye not that I must be about my Father's business? And they understood not the saying. And he went down with them to Nazareth; and he was subject to them; and his mother kept these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and man. *Luke 2:41-52*. 3 19. Wilde, 34, 39, 35; Tissot, N., 9, 10.

1. POINTS. The wise men; the star; Herod's inquiry; his purpose (to destroy a king); Herod's anger. Who were the first friends of Jesus?

*Text*. Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him.

2. The return; the reason; the residence; his growth.

*Text*. The child grew and waxed strong, filled with wisdom; and the grace of God was upon him. *Luke 2:40*.

## JESUS AND HIS DISCIPLES

3. The feast; the lost boy; in the temple; Mary's question; his answer; his obedience; his development.

*Text.* Wist ye not that I must be in my Father's house?

*Conclusion.* The first enemy of Jesus was defeated by good friends and the Heavenly Father; and he grew like any child, and felt at home in the Father's house.

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### 8 2. PREPARING TO BEGIN.

4. *The Preaching of John.* About eighteen years after the visit of Jesus to the temple in Jerusalem, probably in the year 26 A.D., John the Baptist appeared in the wilderness of Judea, making this proclamation: Repent ye, for the kingdom of heaven is at hand, as Isaiah the prophet said.

John was clothed with camel's hair, and had a leathern girdle about his loins; and he ate locusts and wild honey. There went out to him people from Jerusalem, and Judea, and all the region about the Jordan; and they were baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Saducees coming to his baptism, he said, Bring forth fruit worthy of your repentance. Even now is the ax laid to the root of the trees; every tree that bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Spirit and fire. *Matthew* 3:1-12; *Mark* 1:1-8; *Luke* 3:1-20. 5 20. Tissot, N., 14.

5. *The Baptism of Jesus.* Then came Jesus from Galilee to the Jordan to John to be baptized by him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus said, Let it be so now, for it is proper for us to follow every good custom. Then John baptized him; and when Jesus went up from the water, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and

## PREPARING TO BEGIN

coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. *Matthew* 3: 13-17; *Mark* 1: 9-11; *Luke* 3: 21-23. Wilde, 254.

6. *The Temptation in the Wilderness.* Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights he was hungry. And the tempter came and said to him, If thou art the Son of God, command that these stones become bread. But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil took him into the holy city; and set him on the pinnacle of the temple, and said to him, If thou art the Son of God, cast thyself down; for it is written,

He shall give his angels charge concerning thee; and  
On their hands they shall bear thee up.  
Lest haply thou dash thy foot against a stone.

And Jesus said to him, Again it is written, Thou shalt not tempt the Lord thy God.

Again the devil took him to an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; and he said to him, All these things will I give thee, if thou wilt fall down and worship me. Then said Jesus to him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil left him; and behold, angels came and ministered to him. *Matthew* 4: 1-11; *Mark* 1: 12, 13; *Luke* 4: 1-13. 5 22. Wilde, 44.

4. POINTS. Jesus about 30; 26 A. D.; John's message; manner of life, like Elijah; religious awakening and baptism; John's warning; the coming One.

*Text.* Repent ye, for the kingdom of heaven is at hand.

5. Jesus' journey; his request; John's hesitation; Jesus' answer; testimonial from heaven.

*Text.* This is my beloved Son, in whom I am well pleased.

## JESUS AND HIS DISCIPLES

6. Jesus led to the desert; fasting; tempted with bread; his answer; tempted with glory; his answer; tempted with power; his answer; the victory.

*Text.* One that hath been in all points tempted like as we are, yet without sin. *Hebrews* 4: 15.

*Conclusion.* Jesus made John's revival the occasion for beginning his public ministry; he conformed to the custom of baptism, and at the outset came to an understanding with the powers of evil as to governing principles.

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### 8 3, 4. BEGINNING HIS WORK.

7. *John's Answer to the Priests.* After the days in the wilderness we are not informed that Jesus went anywhere except to return to the Jordan, where John was still preaching and baptizing. Meanwhile the Jews at Jerusalem sent priests and Levites to John to ask, Who art thou? Art thou the Christ? And he confessed and denied not, I am not the Christ. And they asked, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? And he answered, No. They said therefore to him, Who art thou, that we may give answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And some who were Pharisees asked him, Why then baptizest thou, if thou art not the Christ, neither Elijah, nor the prophet? John said, I baptize with water; in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoes I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing. *John* 1: 19-28. Tissot, N., 12.

8. *John Points out Jesus.* On the morrow John saw Jesus coming to him and said, Behold, the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man, which is already before me; for he was before me. And I knew him not; but that

## BEGINNING HIS WORK

he should be made manifest to Israel is the reason I came baptizing with water. And John bear witness saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize with water, he said to me, Upon whomsoever thou shalt see the Spirit descending and abiding on him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God. *John* 1: 29-34. Wilde, 46.

9. *The First Three Followers.* Again on the morrow John was standing and two of his disciples; and he looked upon Jesus as he walked, and said, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and said to them, What seek ye? And they said, Rabbi, where abidest thou? And he said, Come, and ye shall see. They came therefore, and saw where he abode; and they abode with him that day; it was about the tenth hour. One of the two that heard John speak, and followed Jesus, was Andrew, Simon Peter's brother. He then found his own brother, Simon, and said to him, We have found the Messiah. He brought him to Jesus. Jesus looked upon him and said, Thou art Simon the son of John; thou shalt be called Cephas (which means Rock, the same as Peter). *John* 1: 35-42. 4 10, 11. Tissot, N., 15. Wilde, 47.

10. *Two More Followers.* On the morrow Jesus was minded to go forth into Galilee, and he found Philip, and said to him, Follow me. Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said to him, Can any good thing come out of Nazareth? Philip said to him, Come and see. Jesus saw Nathanael coming to him, and said of him, Behold, an Israelite indeed, in whom is no guile! Nathanael said to him, Whence knowest thou me? Jesus answered, Before Philip called thee, when thou wast under the fig

## JESUS AND HIS DISCIPLES

tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered, Because I said to thee, I saw thee underneath the fig tree, believest thou? Thou shalt see greater things than these. Verily, verily, I say to you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man. *John* 1: 43–51. Tissot, N., 16.

11. *The First Miracle.* And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And when the wine failed, the mother of Jesus said to him, They have no wine. And Jesus said to her, Woman, what have I to do with thee? Mine hour is not yet come. His mother said to the servants, Whatsoever he saith to you, do it. Now there were six waterpots of stone there, required by the Jews in their purifying, containing two or three firkins apiece. Jesus said to them, Fill the waterpots with water. And they filled them up to the brim. And he said to them, Draw out now, and bear to the ruler of the feast. And when he tasted it, he called the bridegroom, and said to him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good wine until now. This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. *John* 2: 1–11. Wilde, 543; Tissot, N., 158.

12. *His New Home at Capernaum.* After this Jesus went down to Capernaum, he, and his mother, and his brethren, and his disciples. And there they abode not many days (*John* 2: 12). It was a city on the northern shore of the sea of Galilee, where Jesus seems to have lived more or less for a few months. It was very near Bethsaida, the city of Andrew and Simon; and they were still following their trade as fishermen. Here he no doubt found more of those men who gradually became his followers. And in the quiet days of his residence at Capernaum he employed

## BEGINNING HIS WORK

himself for the most part in teaching those whom he had gathered round him. They were not indeed called upon to leave their homes and occupations as yet. But they were much with him, and he drew them gradually closer to himself; and as they became able to receive the truth, he opened it up more fully to them, and gave them a deeper insight into his character and mission.

7. **POINTS.** The priests' questions; John's answers; the Pharisees' questions; his answer; the place.

*Text.* I baptize with water; in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

8. The Lamb of God (a lamb was a sin-bearer in Jewish sacrifices); what John knew of him; how he knew it; formal testimony.

*Text.* I have seen and have borne witness that this is the Son of God.

9. The new Master; two take John's suggestion; what they say; how long; finding a third.

*Text.* He findeth first his own brother Simon, and saith unto him, We have found the Messiah.

10. Finding Philip and Nathanael; opinion of Nazareth; Nathanael's surprise; his conclusion.

*Text.* Because I said to thee, I saw thee underneath the fig tree, believest thou? Thou shalt see greater things than these.

11. Jesus in society; his mother's suggestion; his help to the feast; the first sign.

*Text.* This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12. Locate Capernaum; the family; his occupation there.

*Conclusion.* John was content to give way to Jesus, and help him gather followers by testifying to his greatness. Jesus begins his work by teaching and social intercourse.



**8 5. REFORMING JERUSALEM.**

13. *Cleansing the Temple.* Not many days after Jesus and his family moved to Capernaum, it was time for the First Passover of his ministry, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold doves he said, Take these things hence; make not my Father's house a house of merchandise. The Jews therefore said to him, What sign can you show us, seeing that you do these things? And Jesus said, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years has this temple been in building, and wilt thou raise it up in three days? But he spoke of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he said this; and they believed the scripture, and the word which Jesus had said. *John 2: 13-22.* Tissot, N., 80; Wilde, 51, 52.

14. *Some are Interested in Jesus.* When Jesus was in Jerusalem at the Passover, during the feast, many believed on his name, seeing his signs which he did. But Jesus did not trust himself to them, for he knew all men, and he did not need any one to tell him about man; for he himself knew what was in man. But there was one man of the Pharisees named Nicodemus, a ruler of the Jews. He came to him by night and said to him, We know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus said to him, Verily, verily, I say to thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus said to him, How can a man be born when he is old? Jesus said, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

## REFORMING JERUSALEM

Nicodemus said, How can these things be? Jesus answered, Art thou a teacher in Israel, and understandest not these things?

As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. *John 2: 23 to 3: 21. Wilde, 53.*

15. *Jesus Follows John's Method. John's Gladness.* After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing at Aenon near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison. There arose a questioning by one of John's disciples with a Jew about purifying. And they came to John and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, the same is baptizing, and all men are coming to him. John answered, A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom that standeth and heareth him, rejoiceth greatly at the bridegroom's voice; this my joy therefore is made full. He must increase, but I must decrease. *John 3: 22-30.*

13. POINTS. The feast; temple merchants; driven out; a sign; Jesus as a reformer.

*Text.* Make not my Father's house a house of merchandise.

14. Interest in the signs; his distrust; the ruler-visitor; born anew; flesh and spirit; eternal life; believe.

*Text.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. *John 3: 16.*

## JESUS AND HIS DISCIPLES

15. Leaving the city; Jesus baptizing *John* 4: 2; the comparison; John's last testimony; why was he glad?

Text. This my joy therefore is made full. He must increase, but I must decrease. *John* 3: 29, 30.

Conclusion. Jesus' work of reform in Jerusalem resulted in one interested inquirer, to whom he gives the clue to eternal life; then, like John, he takes to the country.

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### 8 6. THE GOSPEL IN SAMARIA.

16. *The Imprisonment of John.* Now Herod the tetrarch had sent forth and laid hold on John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. And John had said to Herod, It is not lawful for thee to have thy brother's wife. And being rebuked by John for all the evils which he had done, he added yet this above all, that he shut up John in prison. So Herodias set herself against him, and desired to kill him; and she could not; for Herod, when he would have put him to death, feared the multitude, because they counted him for a prophet. And Herod also feared John, knowing that he was a just and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. *Matthew* 14: 3, 4; *Mark* 6: 17-20; 3: 19, 20. 5 21.

17. *Leaving Judea.* Now after John was put in prison, and when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again and returned in the power of the Spirit into Galilee. And he must needs pass through Samaria. So he came to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. And Jacob's well was there. Jesus therefore, being wearied with his journey, sat down by the well; and it was about noon. *Mark* 1: 14; *John* 4: 1-6.

## THE GOSPEL IN SAMARIA

18. *The Woman of Samaria.* While Jesus sat by the well, there came a woman of Samaria to draw water. Jesus said to her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore said to him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? For Jews have no dealings with Samaritans. Jesus answered, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. The woman said to him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus said to her, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. She said, Sir, give me this water. He said, Go, call thy husband. She answered, I have no husband. He said, Thou hast had five, and he whom thou now hast is not thy husband; thou hast said truly. She said, Sir, I perceive that thou art a prophet. I know that Messiah cometh (he that is called Christ); when he is come, he will declare all things to us. Jesus said to her, I that speak to thee am he. *John 4:7-26.* 3 28. Tissot, N., 18; Wilde, 54, 55, 56.

19. *Samaritans Receive the Gospel.* When the disciples of Jesus came, they marveled that he talked with the woman; yet no man questioned him about it. So the woman left her waterpot, and went away into the city, and said to the men, Come see a man who told me all things that ever I did; can this be the Christ? They went out of the city, and were coming to him. Meanwhile his disciples said, Rabbi, eat. But he said, I have meat to eat that ye know not. My meat is to do the will of him that sent me. Do

## JESUS AND HIS DISCIPLES

you not say, There are yet four months until harvest? Lift up your eyes and look on the fields, that they are white already for the harvest. He that reapeth receiveth wages, and gathereth fruit unto eternal life.

And from that city many of the Samaritans believed on him because of the word of the woman who testified, He told me all things that ever I did. So when the Samaritans came to him, they besought him to abide with them; and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world. *John 4: 27-42.*

16. POINTS. Herod Antipas; John's arrest; Herodias; Herod's perplexity.

*Text.* Herod feared John, knowing that he was a righteous and holy man. *Mark 6: 20.*

17. Two reasons for leaving Judea (besides apparent failure to reform Jerusalem); headed for home; stops by the way; the well; the weariness.

18. The woman; his request; no dealings; if thou knowest; living water; five husbands; I am he.

*Text.* I that speak unto thee am he.

19. Disciples marvel; come and see; my meat; white already; because of her word; abode two days; heard and know.

*Text.* Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world. *John 4: 42.*

*Conclusion.* Having gone first to the Jewish church at its capital, with small results, Jesus turned next to the country people and outcast Samaria, and they gave heed to his words.

## THE GOSPEL AT HOME

### 8 7. THE GOSPEL AT HOME.

20. *The Return to Galilee.* After the two days in Samaria Jesus went on into Galilee. He himself had testified that a prophet hath no honor in his own country. So when he came into Galilee the Galileans received him, having seen all things that he did in Jerusalem at the feast; for they also went to the feast. He came therefore into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel. And a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all. He came therefore again to Cana of Galilee, where he made the water wine. *Mark 1: 14, 15; Luke 4: 14, 15; John 4: 43-46.*

21. *The Nobleman's Son.* There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went to him at Cana, and besought him that he would come down and heal his son, for he was at the point of death. Jesus said to him, Except ye see signs and wonders, ye will in no wise believe. The nobleman said, Sir, come down ere my child die. Jesus said, Go thy way; thy son liveth. The man believed the word which Jesus spoke to him, and he went his way. And as he was now going down, his servants met him, saying that his son lived. So he inquired of them the hour when he began to amend. They said, Yesterday at the seventh hour the fever left him. So the father knew that it was in that hour when Jesus said, Thy son liveth; and himself believed and his whole house. This is again the second sign that Jesus did, having come out of Judea into Galilee. *John 4: 46-54.*

22. *Rejected at Nazareth.* And he came to Nazareth where he had been brought up; and he entered as his custom was into the synagogue on the sabbath day, and stood up to read. And there was delivered to him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

## JESUS AND HIS DISCIPLES

The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the  
poor;  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down. And the eyes of all the synagogue were fastened on him. And he began to say to them, Today hath this scripture been fulfilled in your ears. And all who were present spoke well of him, and wondered at the graceful words which fell from his lips; and they said, Is not this Joseph's son? Doubtless ye will remind me of the saying, Physician heal thyself; whatsoever we have heard done at Capernaum, do also here in thine own country. Verily I say to you, No prophet is acceptable in his own country. But do not think that God cares for Israel alone. Remember what Elijah did for the widow at Zarephath, and how Elisha cleansed Naaman the Syrian. And they were filled with wrath in the synagogue as they heard these things. And they rose up and cast him forth out of the city, and led him to the brow of the hill, that they might throw him down headlong. But he passed through the midst of them and went his way. *Luke 4:16-30. 2 11; 5 23, 24, 25. Tissot, N., 19, 20.*

20. POINTS. Galileans receive him; why? his message; the reports; he taught; at Cana.

*Text.* A prophet hath no honor in his own country. *John 4:44.*

21. The nobleman; his request; the answer; the time; believed.

22. At home in the synagogue; the prophet, not Jesus, speaks; the new order now begun; pleasant words; new doctrine; the mob.

*Text.* Today hath this scripture been fulfilled in your ears. *Luke 4:21.*

## THE GOSPEL AT HOME

*Conclusion.* Fully aware of the disadvantage of a prophet at home, Jesus returns and teaches that God's love is for all races, even the Roman at Capernaum, and it made them angry.

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### 8 8. BACK TO CAPERNAUM.

23. *The Healings at Capernaum.* (No one knows how long Jesus had been away from his new home at Capernaum. But the records are very obscure on about eight months of this year.) They went into Capernaum; and on the sabbath day he went to the synagogue and taught. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes. And there was in the synagogue a man with an unclean spirit; and he cried out saying, What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves saying, What is this? a new teaching! With authority he commandeth even the unclean spirits, and they obey him. And the report of him went out everywhere into all the region of Galilee round about.

And when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her; and he came and took her by the hand, and raised her up; and the fever left her, and she ministered to them.

And at even when the sun did set, they brought to him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he permitted not the devils to speak, because they knew him. *Mark 1:21-34.* 3 25. Tissot, N., 21, 22.



24. *The Call of the Four.* Now it came to pass that he was standing by the lake of Genesaret, while the multitude pressed upon him and heard the word of God. And he saw two boats standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from land. And he sat down and taught the multitude out of the boat. And when he had left off speaking, he said to Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night and took nothing; but at thy word I will let down the nets. And when they had done this they enclosed a great multitude of fishes; and their nets were breaking; and they beckoned to their partners in the other boat to come and help them. And they came, and filled both boats, so that they began to sink. But Simon Peter when he saw it fell down at Jesus' knees saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him. *Luke 5:1-11. Tissot, N., 25.*

25. *Preaching in Galilee.* In the morning, a great while before day, Jesus arose and went out to a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him and said, All are seeking thee. And he said, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching, and casting out devils. And there came to him a leper, beseeching him, and kneeling down to him and saying, If thou wilt, thou canst make me clean. And being moved with compassion he stretched forth his hand and touched him and said, I will; be thou made clean.

## BACK AT CAPERNAUM

And straightway the leprosy departed from him, and he was made clean. And he strictly charged him, and sent him out, and said, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony to them. But he went out and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places; and they came to him from every quarter. *Mark 1:35-45.*

23. POINTS. At the synagogue; authority; unclean spirit; come out. At Simon's; fever left her. Many sick; silence.

*Text.* With authority he commandeth even the unclean spirits and they obeyed him. *Mark 1:27.*

24. Preaching by the lake; borrowing a boat; the catch of fish; depart from me; followed him.

*Text.* Fear not; from henceforth thou shalt catch men. *Luke 5:10.*

25. The desert prayer; all are seeking thee; next towns; all Galilee; the leper; I will; publish it; in desert places.

*Text.* Being moved with compassion, he stretched forth his hand and touched him, and saith unto him, I will; be thou made clean. *Mark 1:41.*

*Conclusion.* Jesus touched the people at their sorest need and deepest interest; so the catch of fish brought Peter to his knees.

Make a map showing the journeyings of Jesus from the baptism to this time.

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### 8 9, 10. MEETS WITH OPPOSITION.

26. *The Palsied Man Forgiven.* At Capernaum it came to pass on one of those days that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village in Galilee and Judea and

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Jerusalem; and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied; and they sought to bring him in and lay him before him. And not finding what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiving their reasonings, said, Why reason ye in your hearts? Which is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he said to him that was palsied), I say to thee, Arise, take up thy bed, and go to thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things today. *Luke 5: 17-26; Matthew 9: 1-8; Mark 2: 1-12.* **3** 26.

27. *Feasting with a Publican.* After these things he went forth, and beheld a publican named Levi (or Matthew), sitting at the place of toll, and he said to him, Follow me. And he forsook all, and rose up and followed him. And Levi made a great feast in his house; and there was a great multitude of publicans and others sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And Jesus answering said to them, They that are whole have no need of a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance. *Luke 5: 27-32; Matthew 9: 9-13; Mark 2: 13-17.* **3** 27. Tissot, N., 28, 29; Wilde, 57, 59.

28. *Formal Fasting.* The disciples of John came and said to him, We fast often, and make supplications; likewise also the disciples of the Pharisees; but thy disciples eat and

## MEETS WITH OPPOSITION

drink. And Jesus said to them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then will they fast in those days. And he spoke also a parable to them. No man teareth a piece from a new garment and putteth it on an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. *Luke 5:33-38; Matthew 9:14-17; Mark 2:18-22.* Tissot, N., 28, 29.

29. *A Sabbath in Jerusalem.* After these things there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he said to him, Wouldst thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; and while I am coming another steppeth down before me. Jesus said to him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said to him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said to me, Take up thy bed and walk. They asked him, Who is the man that said to thee, Take up thy bed and walk? But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus found him in the temple, and said to him, Behold, thou art made whole; sin no more, lest a worse thing befall thee. The man went away and told the Jews that it was Jesus that had

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made him whole. And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh hitherto, and I work. For this cause therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also called God his own Father, making himself equal with God. And he preached to them eternal life through faith in the Son. *John* 5. Wilde, 60, 62, 546.

30. *Plucking Grain on the Sabbath.* Back in Capernaum it happened that he was going on the sabbath day through the grain fields; and his disciples began as they went to pluck the ears. And the Pharisees said to him, Behold, why do they on the sabbath day that which is unlawful? And he said to them, Did ye never read what David did, when he had need, and was hungry, he and they that were with him? How he entered into the house of God, when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said to them, The sabbath was made for man, and not man for the sabbath; so that the Son of man is Lord even of the sabbath. *Mark* 2: 23-28; *Matthew* 12: 1-8; *Luke* 6: 1-5. Wilde, 63.

31. *Healing on the Sabbath.* Jesus entered again into the synagogue; and there was a man there who had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he said to the man that had his hand withered, Stand forth. And he said to them, Is it lawful on the sabbath day to do good, or to do harm? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardness of their hearts, he said to the man, Stretch forth thy hand. And he stretched it forth, and his hand was restored. And the Pharisees went out, and straightway took counsel with the Herodians against him, how they might destroy him. *Mark* 3: 1-6; *Matthew* 12: 9-14; *Luke* 6: 6-11.

## MEETS WITH OPPOSITION

26. **POINTS.** The place; the crowd; the man on a bed; the housetop; faith; sins are forgiven; the objection; the answer.

*Text.* But that ye may know that the Son of man hath authority on earth to forgive sins (he said to the man that was palsied), I say unto thee, Arise, take up thy bed, and go unto thy house. *Luke 5:24.*

27. A publican; follow me; a great feast; the objection; the answer.

*Text.* I am not come to call the righteous, but sinners to repentance. *Luke 5:32.*

28. John's disciples; their question; the answer; two parables. New forms for the new order.

29. Gospel of John. The pool; the man; his answer; made whole. The objection; found in the temple; Jesus' answer.

*Text.* He that heareth my word, and believeth him that sent me, hath eternal life. *John 5:24.*

30. Place; day; hunger; picking grain; objection; answer. The real need is above the law.

*Text.* The sabbath was made for man, and not man for the sabbath, so that the Son of man is Lord even of the sabbath. *Mark 2:27, 28.*

31. Place; day; withered hand; Jesus' question; his action; attitude of Pharisees.

*Text.* Is it lawful on the sabbath day to do good, or to do harm? to save life, or to kill? *Mark 3:4.*

*Conclusion.* Jesus by his acts taught the spirit of a new righteousness, and the false formality of the old; and this aroused the active enmity of the Pharisees.

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## 8 11. ORGANIZING THE KINGDOM.

32. *His Fame Draws from Far.* Jesus went about in Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people. And the report of him went forth into

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all Syria; and they brought to him all that were sick with various diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. (*Matthew* 4: 23, 24).

And Jesus with his disciples withdrew to the sea; and a great multitude from Galilee followed; and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came to him. And he spoke to his disciples that a little boat should wait on him because of the crowd, lest they should throng him; for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him and cried, Thou art the Son of God. And he charged them much that they should not make him known. *Mark* 3: 7-12; *Luke* 6: 17-19; *Matthew* 4: 23-25; 12: 15-17.

33. *Choosing the Apostles.* (The most important and difficult task which fell to the lot of Jesus was the selection of those men who should guide the thinking and shape the life of the new spiritual kingdom after he should be removed. It is not strange that he should prepare for that task by prayer and quiet reflection.) It came to pass in those days that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles: Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphaeus, and Simon, who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor. *Luke* 6: 12-16; *Matthew* 10: 2-4; *Mark* 3: 13-19. Tissot, N., 30.

34. *The Sermon on the Mount.* And seeing the multitude, he went up into the mountain; and when he had sat down, his disciples came to him; and he opened his mouth and taught them, saying,

## ORGANIZING THE KINGDOM

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you. *Matthew* 5:1-12. Wilde, 65, 67; Tissot, N., 45. Frontispiece.

35. The Sermon on the Mount states the great underlying principles of the spiritual kingdom.

a. Its members; the Beatitudes. *Matthew* 5:1-12.

b. Its extension. *Matthew* 5:13-16.

c. Its moral standards. *Matthew* 5:17-20.

d. The new righteousness. *Matthew* 5:20-48.

e. Inner and spiritual, not outward and formal. *Matthew* 6.

f. Applications of the new righteousness. *Matthew* 7.

32. POINTS. His fame; for what? what provinces? extent of the kingdom.

33. Office of apostles; preparation for choosing; who they were; he placed men before law.

34. Memorize each Beatitude separately. To memorize them all in order afterward, learn in order these key-words: Poor, mourn, meek, humble, merciful. Pure, peacemakers, persecuted, reproach, rejoice.



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35. The outline of the Constitution of the Kingdom may be learned, while the passages are being read at home.

*Conclusion.* Jesus provided for an organized life of his new kingdom of love and righteousness, without giving it any specific form.

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### 8 12. DEEDS OF JESUS AND DOUBTS OF JOHN.

36. *The Centurion's Servant.* And when he was come down from the mountain, great multitudes followed him. And he entered into Capernaum. And a certain centurion's servant who was dear to him was sick and at the point of death. And when he heard concerning Jesus, he sent to him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him saying, Lord trouble not thyself; for I am not worthy that thou shouldest come under my roof; wherefore neither thought I myself worthy to come to thee; but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said to the multitude that followed him, I say to you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole. *Luke 7:1-10; Matthew 8:1-13.* Wilde, 68, 592; Tissot, N., 37.

37. *The Widow's Son at Nain.* And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when they drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother,

## DEEDS OF JESUS AND DOUBTS OF JOHN

and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not. And he came nigh and touched the bier; and the bearers stood still. And he said, Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all; and they glorified God, saying, A great prophet is arisen among us; and, God hath visited his people. And this report went forth concerning him in the whole of Judea, and all the region round about. *Luke 7: 11-17.*

38. *The Last Message to John.* Now when John heard in the prison these works of Christ, he sent by his disciples and said to him, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said to them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he whosoever shall find no occasion of stumbling in me. *Luke 7: 18-23; Matthew 11: 2-6.*

39. *The Tribute to John.* When the messengers of John were departed, Jesus began to say to the multitude concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out to see? a prophet? Yea, and much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.

I say to you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he. And all the people when

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they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of him. Whereunto then shall I liken the men of this generation? They are like children that sit in the marketplace, and call one to another; who say, We piped to you, and you did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread, nor drinking wine; and ye say, He hath a demon. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! *Luke 7: 24-35; Matthew 11: 7-20.*

36. POINTS. Place; centurion's servant; the request; worthy; not worthy; authority; great faith; whole.

*Text.* Say the word, and my servant shall be healed. *Luke 7: 7.*

37. Place; company; only son; Weep not; Arise; a prophet.

*Text.* A great prophet is arisen among us; and, God hath visited his people. *Luke 7: 16.*

38. Place; reports; John was anxious because Jesus seemed to him slow in setting up his kingdom; message to Jesus; the answer of Jesus.

*Text.* Go and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. *Luke 7: 22.*

39. What did you expect? forerunner; greatness of John; but not of the new order; who were pleased and who displeased? children.

*Text.* Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he. *Luke 7: 28.*

*Conclusion.* Jesus was meeting the real needs of the world; and he had faith in John that this would satisfy him better than a spectacular inaugural.

## A SECOND TOUR OF GALILEE

### 8 13. A SECOND TOUR OF GALILEE.

40. *By Beelzebub.* It came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women who had been healed of evil spirits and infirmities: Mary Magdalene, and Joanna, and Susanna, and many others, who ministered to them of their substance (*Luke 8:1-3*). Then was brought to him one possessed with a demon, blind and dumb; and he healed him, insomuch that the dumb man spoke and saw. But when the Pharisees heard it, they said, This man doth not cast out demons but by Beelzebub, the prince of demons. And knowing their thoughts he said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. *Matthew 12:22-28; Mark 3:20-27; Luke 11:14-23.*

41. *True Kinship with Christ.* While Jesus was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak with him. And one said to him, Thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said to him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother. *Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21.*

42. *The Sower and the Soils.* On that day went Jesus out of the house, and sat by the seaside. And there were gathered great multitudes, so that he entered into a boat

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and sat; and all the multitude stood on the beach. And he spoke to them many things in parables, saying, Behold, a sower went forth to sow; and as he sowed some seeds fell by the wayside, and the birds came and devoured them. And others fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth; and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up and choked them. And others fell upon the good ground, and yielded fruit, some a hundred fold, some sixty, some thirty. He that hath ears, let him hear.

And he said to his disciples, Know ye not this parable? When any one heareth the word of the kingdom and understandeth it not, then cometh the evil one and snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside. And he that was sown upon the rocky places, this is he that heareth the word with joy, yet hath not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word he stumbleth. And he that was sown among the thorns, this is he that heareth the word, and the cares of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty. *Matthew* 13:1-23; *Mark* 4:1-20; *Luke* 8:4-15. 4 16. Wilde, 544, 77; Tissot, N., 41.

40. POINTS. The tour; the company; the demon; the charge; the answer.

*Text.* But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. *Matthew* 12:28.

41. The multitude; the call; illustration of spiritual kinship.

*Text.* Whosoever shall do the will of God, the same is my brother, and sister, and mother. *Mark* 3:35.

## A SECOND TOUR OF GALILEE

42. Place; the boat platform; four soils; results of each; meaning of each.

*Text.* Break up your fallow ground, sow not among thorns. *Jeremiah* 4:3.

*Conclusion.* Jesus is catching every opportunity to teach some new great lesson of the spiritual kingdom; it is a unit; it is a brotherhood deeper than blood; ground must be prepared for its growth.

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### 8 14. PARABLES OF GROWTH.

43. *The Tares.* Still sitting in the boat by the seaside, Jesus set before the multitude another parable, saying, The kingdom of heaven is likened to a man that sowed good seed in his field. But while he slept his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said to them, An enemy hath done this. And the servants say to him, Wilt thou then that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. *Matthew* 13:24-30. 3 39.

44. *The Mustard Seed. The Leaven.* (a) Another parable set he before them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree; so that the birds of the heaven come and lodge in the branches thereof.

(b) Another parable spake he to them: The kingdom of heaven is like leaven, which a woman took, and hid in

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three measures of meal, till it was all leavened. *Matthew* 13: 31-33.

(c) And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise, night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come. *Mark* 4: 26-29.

45. *Meaning of the Parable.* All these things spoke Jesus in parables to the multitude; and without a parable he said nothing to them. Then he left the multitudes, and went into the house. And his disciples came to him, saying, Explain to us the parable of the tares of the field. And he answered and said, He that soweth good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear. *Matthew* 13: 34-43.

43. POINTS. Good seed; bad seed; when discovered? accounted for; servants' plan; objection; better plan; what damage? Tares are injurious whether pulled or left.

44. Points of likeness (a) in the mustard seed, (b) in the leaven, (c) in the growing wheat.

45. Parables for whom? explanations for whom? parallel points.

*Lesson Text.* The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. *Mark* 4: 28.

## PARABLES OF GROWTH

*Conclusion.* The kingdom of Christ is not an artificial or judicial thing, but a living thing which grows according to the laws of its own human nature.

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### 8 15. MIRACLES AT THE SEA.

46. *Stilling the Storm.* Now it came to pass on one of those days that Jesus entered into a boat, himself and his disciples. And he said to them, Let us go over to the other side of the lake; and they launched forth. But as they sailed he fell asleep; and there came down a storm of wind on the lake. The boat was filling with water, and there was danger. And they came to him and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water; and there was a calm. And he said to them, Where is your faith? And being afraid, they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him? *Luke 8:22-25; Matthew 8:23-27; Mark 4:35-41.* 2 14. Tissot, N., 31; Wilde, 78.

47. *The Demon and the Swine.* And they arrived at the country of the Gergesenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him; and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven by the demon into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. And they entreated him that he would not command them to depart into the abyss. Now there was there a herd of many



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swine feeding on the mountain; and they entreated him that he would give them leave to enter into them. And he gave them leave. And the demons came out of the man, and entered into the swine; and the herd rushed down the steep into the lake, and were drowned. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And the people went out to see what had come to pass; and they came to Jesus, and found the man from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus; and they were afraid. And they asked him to depart, for they were afraid; and he entered into a boat, and returned. But the man prayed him that he might go with him; but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him. *Luke 8:26-39; Matthew 8:28-34; Mark 5:1-20.*

48. *Raising Jairus' Daughter.* As Jesus returned, the people welcomed him; for they were all waiting to see him. And there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet and besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitude thronged him. And in the crowd an afflicted woman touched him and was healed. And Jesus said, Some one did touch me; for I perceived that power had gone forth from me. And when she told him, he said, Daughter, thy faith hath made thee whole; go in peace. While he yet spoke, one came from the ruler's house, saying, Thy daughter is dead; trouble not the Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter and John and James, and the father of the maiden and her mother. And all were weeping and bewailing her. But he said, Weep not; for she is not dead, but sleepeth. And they

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laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called saying, Maiden, arise. And her spirit returned, and she rose up immediately; and he commanded that something be given her to eat. And her parents were amazed; but he charged them to tell no man what had been done. *Luke* 8:40-56; *Matthew* 9:18-26; *Mark* 5:21-43. Tissot, N., 34; Wilde, 80.

46. POINTS. Place; storm; asleep; we perish; the calm; they marvelled.

*Text.* Who then is this, that he commandeth even the winds and the water, and they obey him? *Luke* 8:25.

47. Place; called by Matthew Gadarenes; the man in the tombs; his cry; violence; demons fear the abyss; into the swine; herds fled; people come; in his right mind; departs; man's prayer; Jesus' instruction.

*Text.* Return to thy house, and declare how great things God hath done for thee. *Luke* 8:39.

48. Welcomed back; Jairus' message; the touch of the woman; second message; company in the room; Maiden, arise.

*Text.* Fear not; only believe, and she shall be made whole. *Luke* 8:50.

*Conclusion.* Jesus convinced the people of his divine authority by the only means which could convince them, namely, by doing things which none other could do.

Make a map of the Sea of Galilee, and locate the near-by points which have been mentioned.

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## 8 16. A NEW EVANGELISM IN ISRAEL.

49. *Sending out the Twelve.* Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sicknesses. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not

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having a shepherd. Then said he to his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. And he called to him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of diseases. These twelve Jesus sent forth, and charged them saying, Go not into the way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give. Get you no gold, nor silver, nor brass for your purses; no wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. *Matthew 9:35 to 10:15; Mark 6:6-11; Luke 9:1-5.*

50. *Warning and Instruction.* Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. But beware of men; for they will deliver you up to councils, and in their synagogues they will scourge you; yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but your Father that speaketh in you. And ye shall be hated of all men for my name's sake; but he that endureth to the end, the same shall be saved. When they persecute you in this city, flee into the next. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them that kill the body, but are not able to kill the soul. Every one who shall confess me before men, him will I also confess before my Father who is in heaven. Think not that I came to send peace on the earth; I came not to send peace,

but a sword. He that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. And when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities. *Matthew* 10:16 to 11:1; *Mark* 13:9-13; *Luke* 12:2-9.

51. *The Death of John.* Herod the tetrarch had put John in prison for the sake of Herodias, his brother Philip's wife. For John had said to him, It is not lawful for thee to have her. When he would put him to death he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, said, Give me here on a platter the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; and he sent and beheaded John in the prison. And his head was brought on a platter, and given to the damsel; and she brought it to her mother. And his disciples came and took up the corpse, and buried him; and they went and told Jesus. *Matthew* 14:3-12; *Mark* 6:17-29. Wilde, 82.

49. POINTS. Jesus went about; sheep without a shepherd; few laborers; sending the twelve; to Israel only; the message; get no gain; keep good company.

*Text.* And he called unto him the twelve, and began to send them forth two by two. *Mark* 6:7.

50. Wolves; scourge; be not anxious; he that endureth; proclaim; confess me; a sword; cross; finding life.

*Text.* He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. *Matthew* 10:40.

51. Why John was in bonds; the feast; the promise of the king; the request; the last of a prophet.

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*Conclusion.* Just as the last of the prophets was slain, Jesus inaugurated a new and systematic evangelism of teaching, preaching and healing in the cities of Israel by himself and his disciples. \_\_\_\_\_

### 8 17. MORE MIRACLES AT THE SEA.

52. *Feeding the Five Thousand.* When Jesus heard of the death of John, he withdrew in a boat, to a desert place apart. And when the multitudes heard thereof they followed him on foot from the cities. And he came forth and saw a great multitude, and he had compassion on them and healed their sick. And when even was come, the disciples came to him saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages and buy themselves food. But Jesus said to them, They have no need to go away; give ye them to eat. And they said to him, We have here but five loaves and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to sit down upon the grass; and he took the five loaves and the two fishes, and looking up to heaven, he blessed, and break, and gave the loaves to his disciples, and the disciples to the multitudes. And they all ate and were filled; and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, besides women and children. *Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15.* Wilde, 83.

53. *Walking on the Water.* Jesus urged the disciples to go before him in the boat to the other side, till he should send the multitudes away. And after that he went up into the mountain apart to pray; and when even was come he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came to them walking upon the sea. And when the disciples saw him walking upon the sea, they were troubled, saying, It is a

## MORE MIRACLES AT THE SEA

ghost; and they cried out for fear. But Jesus spoke to them saying, Be of good cheer; it is I; be not afraid. And Peter said, Lord, if it be thou, bid me come to thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. But when the wind blew, he was afraid; and beginning to sink, he cried out saying, Lord, save me. And Jesus stretched forth his hand, and took hold of him, and said to him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshiped him, saying, Of a truth thou art the Son of God. And when they had crossed over, they came to the land at Genesaret. *Matthew 14:22-34; Mark 6:47-56; John 6:16-21.* Wilde, 85.

54. *The Bread of Life.* When the multitude saw that Jesus was not there, neither his disciples, they got into boats and came to Capernaum seeking Jesus. And when they found him on the other side of the sea, they said to him, Rabbi, when camest thou hither? Jesus said, Verily, ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give to you. They said, Our fathers ate manna in the wilderness; as it is written. He gave them bread from heaven to eat. Jesus said, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life to the world. They said therefore to him, Lord, evermore give us this bread. Jesus said to them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst. *John 6:22-71.*

52. POINTS. Jesus withdrew; why? desert; crowd; hunger; disciples' plan; Jesus' plan; the feeding; the quantity.

53. Sends the disciples; apart to pray; distressed; It is a ghost; it is I; Peter; worshiped.

## JESUS AND HIS DISCIPLES

*Text.* Be of good cheer; it is I; be not afraid. *Matthew* 14: 27.

54. Seeking Jesus; because ye ate; food which abideth; bread of life.

*Text.* Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst. *John* 6: 35.

*Conclusion.* Jesus used signs and wonders, not for their own sake, but as a means toward some spiritual result.

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### 8 18. A NORTHERN JOURNEY.

55. *The Syrophenician Woman.* Jesus arose and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter. And he said to her, I was only sent to the lost sheep of the house of Israel. But she worshiped him, saying, Lord, help me. And he answered and said, Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs. But she answered and said to him, Yea, Lord; even the dogs under the table eat of the children's crumbs. Then Jesus answered and said to her, O woman, great is thy faith; be it done to thee even as thou wilt. And her daughter was healed from that hour. *Mark* 7: 24-30; *Matthew* 15: 21-28. Wilde, 86, 594; Tissot, N., 40.

56. *The Return through Decapolis.* Again Jesus went out from the borders of Tyre, and passed through Sidon, and through the midst of the borders of Decapolis, to the sea of Galilee. And there came to him great multitudes, having with them the lame, blind, dumb, maimed, and many

## A NORTHERN JOURNEY

others, and they cast them down at his feet; and he healed them; insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

And they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his finger into his ears, and touched his tongue; and looking up to heaven, he sighed, and said, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spoke plainly. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak. *Mark 7: 31-37; Matthew 15: 29-31.*

And at Bethsaida they bring him a blind man. And he took hold of the blind man by the hand, and laid his hands upon him, and asked him, Seest thou aught? And he looked up and said, I see men; for I behold them as trees, walking. Then again he laid his hands on his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village. *Mark 8: 22-26.*

55. POINTS. Place; afflicted child; gentile; sent to Israel; why the harsh answer? was it the faith or the wit of her retort that won Jesus (*Mark 7: 29*)?

*Text.* O woman, great is thy faith; be it done unto thee even as thou wilt. *Matthew 15: 28.*

56. Trace course of the return. Healings; effect. Deaf stammerer; cured; astonishment. Blind man; place; gradual recovery.

*Text.* He doeth all things well. *Mark 7: 37.*

*Conclusion.* Jesus put the Greek woman's faith to a severe test, and when it held, he recognized it; but he resumes his work among his own people.



## JESUS AND HIS DISCIPLES

### 8 19. NORTH TO CAESAREA PHILIPPI.

57. *Peter's Confession.* Jesus went forth with his disciples into the villages of Caesarea Philippi; and on the way he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say, John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered, Blessed art thou, Simon, son of John; for flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I also say to thee, that thou art Peter (*Petros*), and upon this rock (*petra*) I will build my church; and the gates of death shall not prevail against it. I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ. *Matthew* 16:13-20; *Mark* 8:27-30; *Luke* 9:18-21. Wilde, 87, 454.

58. *Christ Foretells His End.* From that time began Jesus to show to his disciples that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall never be to thee. But he turned and said to Peter, Get thee behind me, Satan; thou art a stumbling-block to me; for thou mindest not the things of God, but the things of men. Then said Jesus to his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father

## NORTH TO CAESAREA PHILIPPI

with his angels; and then shall he render to every man according to his deeds. *Matthew* 16: 21-27; *Mark* 8: 31-38; *Luke* 9: 22-26. Tissot, N., 55.

57. POINTS. Place; first question; answers; second question; answer; pleases Jesus; three statements, revealed by the Father, rock of the church; keys of the kingdom.

*Text.* Simon Peter answered and said, Thou art the Christ, the Son of the living God. *Matthew* 16: 16.

58. Forecasts the end; Peter objects; is rebuked; what is the matter with Peter? the cross and the life.

*Text.* From that time began Jesus to show to his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. *Matthew* 16: 21.

*Conclusion.* Jesus examined his class, and found to his joy that in their course of life with him they had discovered him. Now he is ready to turn his face toward Jerusalem, and demonstrate the further principle of self-sacrifice.

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## 8 20. THE MOUNT AND THE VALLEY.

59. *The Transfiguration.* And after six days Jesus took Peter with him, and James and John, and brought them up into a high mountain apart to pray; and as he was praying he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared to them Moses and Elijah talking with him. And Peter said to Jesus, Lord, it is good for us to be here; if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold a bright cloud overshadowed them; and a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes,

## JESUS AND HIS DISCIPLES

they saw no man, save Jesus only. *Matthew* 17: 1-13; *Mark* 9: 2-13; *Luke* 9: 28-36. 3 31. Wilde, 89; Tissot, N., 160.

60. *The Demoniac Boy*. And it came to pass on the next day, when they were come down from the mountain, a great multitude met him. And a man from the multitude cried, saying, Master, I beseech thee to look upon my son, for he is my only child; and a spirit taketh him, and he suddenly crieth out; and it teareth him so that he foameth, and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast him out; and they could not. And Jesus said, O faithless and perverse generation, how long shall I be with you? Bring hither thy son. And as he was yet coming, the demon dashed him down, and tear him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he said to them, Because of your little faith; for verily I say to you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. *Luke* 9: 37-43; *Matthew* 17: 14-20; *Mark* 9: 14-29. Wilde, 90.

59. **POINTS.** The company; the place (probably Mount Hermon); appearance of Jesus; heavenly visitors; Peter's welcome; words of the voice.

*Text.* This is my beloved Son, in whom I am well pleased; hear ye him. *Matthew* 17: 5.

60. Down from the mount; a father's prayer; disciples failed; Jesus' rebuke to them, to the demon; failure explained.

*Text.* I brought him to thy disciples, and they could not cure him. *Matthew* 17: 16.

*Conclusion.* A climax and turning point in Jesus' ministry is marked by the transfiguration in the mount, reassuring him and his disciples for the hard service and fiery trials awaiting them in the valley.

## ONCE MORE IN CAPERNAUM

### 8 21. ONCE MORE IN CAPERNAUM.

61. *The Half-shekel for the Temple.* When Jesus and his disciples came to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? And he said, Yea. And when he came into the house, Jesus spoke first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said to him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened its mouth, thou shalt find a shekel; that take, and give to them for me and thee. *Matthew 17: 24-27.* Wilde, 96, 95.

62. *On Greatness and Humility.* In that hour came the disciples to Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say to you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso receiveth one such little child in my name receiveth me; but whoso shall cause one of these little ones that believe on me to stumble, it is profitable that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

Woe unto the world because of occasions of stumbling! for it must needs be that occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee; it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into eternal fire. See that ye despise not one of these little ones; for I say to you, that in heaven their angels

## JESUS AND HIS DISCIPLES

do always behold the face of my Father who is in heaven. It is not the will of your Father in heaven that one of these little ones should perish. *Matthew* 18: 1-14; *Mark* 9: 33-50; *Luke* 9: 46-50. Wilde, 97.

63. *On Forgiveness.* If thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it to the church; and if he refuse to hear the church also, let him be to thee as the Gentile and the publican. Again I say to you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then Peter came and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus said to him, I say not to thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened to a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought to him, that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. And the Lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings; and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not; but went and cast him into prison, till he

## ONCE MORE IN CAPERNAUM

should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told to their lord all that was done. Then his lord called him to him, and said to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me; shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do to you, if ye forgive not every one his brother from your hearts. *Matthew* 18: 15-35. Wilde, 536.

61. POINTS. Temple tax of a half-shekel each census, or each year, for each man, rich or poor, was asked, but it was not compulsory; it was given to God. The call; Peter's answer; king's sons not taxed; Jesus a king's son; to save trouble; the fish.

62. Disciples' questions; the child; as little children; causing one to stumble; cut it off; their angels.

*Text.* Even so it is not the will of your heavenly Father that one of these little ones should perish. *Matthew* 18: 24.

63. If thy brother sin; three efforts; as a gentile; two or three; Peter's question; answer; the king's reckoning; two fellow-servants; the changed judgment.

*Text.* Thou wicked servant, I forgave thee all that debt; shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? *Matthew* 18: 32, 33.

*Conclusion.* Jesus showed how much higher is the virtue which yields one's rights for another's good, than that which merely defends one's rights.

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### 8 22. AT THE FEAST OF TABERNACLES.

64. *His Late Arrival.* For a good while Jesus had walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. Now the feast of the Jews,

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the feast of tabernacles, was at hand. His brethren therefore said to him, Depart hence, and go into Judea, that thy disciples also may behold the works that thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith to them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up to the feast; because my time is not yet fulfilled. And having said these things to them, he abode still in Galilee. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him; some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Yet no man spoke openly of him for fear of the Jews.

But when his brethren were gone up to the feast, then went he also up, not publicly, but as it were in secret. And when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled saying, how knoweth this man letters, having never learned? Jesus answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself. *John 7: 1-17.*

65. *Failure to Arrest Him.* Jesus cried in the temple, I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him; and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go

## AT THE FEAST OF TABERNACLES

to him that sent me. (And as the priest poured out the water at the altar, commemorating the stream flowing from the rock in the wilderness,) Jesus stood and cried, If any man thirst, let him come unto me and drink. But this spake he of the Spirit, which they that believed on him were to receive. So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees, who said, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees said, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude that knoweth not the law are accursed. Nicodemus saith to them (the ruler that came to him before), Doth our law judge a man, except it first hear from himself and know what he doeth. They answered and said to him, Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet. *John* 7: 28-52. Tissot, N., 63.

66. *The Light of the World.* Again Jesus spoke to them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou bearest witness of thyself; thy witness is not true. Jesus said to them, Even if I bear witness of myself, my witness is true; for I know whence I come, and whither I go. I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. These words spake he in the treasury, as he taught in the temple; and no man took him; because his hour was not yet come. *John* 8: 12-20. Tissot, N., 64.

67. *Spiritual Freedom.* Jesus therefore said to those Jews that believed on him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered him,



## JESUS AND HIS DISCIPLES

We are Abraham's seed, and have never yet been in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say to you, Every one that committeth sin is the bondservant of sin. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. If God were your Father, ye would love me. But ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. They took up stones therefore to cast at him; but he hid himself, and went out of the temple. *John 8: 31-59.*

64. POINTS. Danger in Judea; urged to go; unbelieving brothers; danger of public entrance; murmuring. Not publicly; marvelled.

*Text.* If any man willeth to do his will, he shall know of the teaching, whether it is of God. *John 7: 17.*

65. Not of myself; sought to take him; more signs than this man? sent officers; if any thirst; a division; none laid hands? not bring him? ye also? hath any ruler? Nicodemus takes his side.

*Text.* Why did ye not bring him? The officers answered, Never man so spake.

66. The light; the criticism; his answer; place; no man took him.

*Text.* I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. *John 8: 12.*

67. Truth and freedom; never in bondage; servant of sin; your father; stones.

*Text.* If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. *John 8: 31, 32.*

*Conclusion.* Without exposing himself unnecessarily, Jesus declared himself in the temple to all comers in the fullest and frankest way, and no man could lay hands on him.

## FINAL DEPARTURE FROM GALILEE

### 8 23. FINAL DEPARTURE FROM GALILEE.

68. *Faced toward Jerusalem.* (After a brief stay at Capernaum again, following the feast of tabernacles,) it came to pass, when the days were well-nigh come that Jesus should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face. And they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them, even as Elijah did? But he turned and rebuked them. And they went to another village. *Luke 9: 51-56. 2 35.*

69. *The Ten Lepers.* As they were on the way to Jerusalem, he was passing along the borders of Samaria and Galilee. And as he entered a certain village, there met him ten men that were lepers, who stood afar off; and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said to them, Go and show yourselves to the priests. And it came to pass as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, glorifying God with a loud voice; and he fell on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus said, Were not the ten cleansed? but where are the nine? Were there none found to give glory to God, save this stranger? And he said to him, Arise, and go thy way; thy faith hath made thee whole. *Luke 17: 11-19. 2 4. Tissot, N., 58.*

70. *Testing the Recruits.* He came into the borders of Judea and beyond the Jordan; and multitudes came together to him; and as he was wont, he taught them (*Mark 10: 1*). And as they went on the way, a certain man said to him, I will follow thee whithersoever thou goest. And Jesus said to him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And he said to another, Follow me. But he said, Lord,

## JESUS AND HIS DISCIPLES

suffer me first to go and bury my father. But he said to him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said to him, No man having put his hand to the plow and looking back, is fit for the kingdom of God. *Luke 9: 57-62; Matthew 8: 19-22.*

68. POINTS. What is meant to face toward Jerusalem; messengers; why the Samaritans received him not; disciples' anger; Jesus' patience.

69. Place; ten lepers; their plea; the answer; the one; the nine; Jesus' questions.

*Text.* Were there none found that returned to give glory to God, save this stranger? *Luke 17: 18.*

70. Through Perea. I will follow; foxes have holes; two more recruits; their excuses; the answers.

*Text.* No man having put his hand to the plow and looking back, is fit for the kingdom of God. *Luke 9: 62.*

*Conclusion.* Jesus foresees that persecution awaits him in Jerusalem; but duty calls him and he goes, gathering recruits for the kingdom wherever he can; yet he warns them of the stern lot awaiting them.

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### 8 24. THE MISSION OF THE SEVENTY.

71. *Instructing the Seventy.* (Selecting the best approved men out of the multitude whom he had thus gathered about him,) the Lord appointed seventy of them, and sent them two by two before his face into every city and place, whither he himself was about to come. And he said to them, The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man by the way.

## THE MISSION OF THE SEVENTY

And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; but if not, it shall return to you again. And in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say to them, The kingdom of God is come nigh to you. But into whatsoever city ye shall enter, and they receive you not, go out into the street thereof and say, Even the dust from your city, that cleaveth to our feet, we wipe off against you; nevertheless know this, that the kingdom of God is come nigh. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. *Luke 10: 1-16. Tissot, N., 51.*

72. *Return of the Seventy.* (In due season, and at the appointed place of meeting,) the seventy returned with joy, saying, Lord, even the demons are subject to us in thy name. And he said to them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject to you; but rejoice that your names are written in heaven. *Luke 10: 17-20.*

73. *The Joy of Jesus.* In that same hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them to babes; yea, Father; for so it was well-pleasing in thy sight. All things have been delivered to me of my Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. And turning to the disciples, he said privately, Blessed are the eyes which see the things which ye see; for I say that many prophets and kings desired to see the things

## JESUS AND HIS DISCIPLES

which ye see, and saw them not; and to hear the things which ye hear, and heard them not. *Luke 10: 21-24.*

71. POINTS. Returned with joy; pray ye; midst of wolves; no purse; Peace be; message; if they receive you not.

*Text.* He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. *Luke 10: 16.*

72. Returned with joy; why; Blessed; prophets and kings.

*Conclusion.* On his way to Jerusalem and to his death, Jesus organized as far-reaching a campaign of evangelization as possible through his disciples.

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### 8 25. NEIGHBORS AND FRIENDS.

74. *The Good Samaritan.* A certain lawyer stood up and made trial of Jesus, saying, Master, what shall I do to inherit eternal life? And he said, What is written in the law? how readest thou? And he answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said, Thou hast answered right; this do and thou shalt live. But he, desiring to justify himself, said to Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two

## NEIGHBORS AND FRIENDS

shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor to him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said, Go, and do thou likewise. *Luke 10:25-37. 2 36. Wilde, 101, 466. Tissot, N., 159.*

75. *The Bethany Home.* Now as they went on their way, he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me. But the Lord answered and said to her, Martha, Martha, thou art anxious and troubled about many things; But one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her. *Luke 10:38-42. 4 13. Tissot, N., 59, 60; Wilde, 113, 465.*

74. **POINTS.** The lawyer's questions; his own answer; the further question; Jesus' answer; a certain man (race not stated); three men; their unconscious testing; What made the third a neighbor?

*Text.* When he saw him, he was moved with compassion.

75. Place; how each honored Jesus; which Jesus preferred.

*Text.* Mary hath chosen the good part, which shall not be taken away from her.

*Conclusions.* Jesus idealized personal relations of friendship, kindness, and common interest in higher things.

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### 8 26. AT THE FEAST OF DEDICATION.

76. *A Thief and a Robber.* Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief

and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spoke Jesus to them; but they understood not what things they were which he spoke to them. *John 10: 1-6. 1 3.*

77. *The Good Shepherd.* Jesus therefore said to them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly. I am the good shepherd; the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them; he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. I have power to lay it down, and I have power to take it again. There arose a division again among the Jews because of these words. And many of them said, He hath a demon, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind? *John 10: 7-21. 1 4. Wilde, 110, 440.*

78. *Not His Sheep.* It was the feast of the dedication at Jerusalem; and it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him and said, How long dost thou hold us in

## AT THE FEAST OF DEDICATION

suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them to me, is greater than all; and no one is able to snatch them out of the Father's hand. I and my Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. And he said, If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him; and he went forth out of their hand.

And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode. And many came to him; and they said, John indeed did no sign; but all things which John spoke of this man were true. And many believed on him there. *John* 10: 22-42. Tissot, N., 67.

76. POINTS. Not by the door; the shepherd; hear his voice; follow; understood not.

*Text.* But he that entereth in by the door is the shepherd of the sheep. *John* 10: 2.

77. The door; by me; the thief; layeth down his life; hireling; good shepherd; power to take it; division.

*Text.* I came that they may have life, and may have it abundantly. *John* 10: 10.

78. The feast; place; question; answer and reason; stones; for which good work? if I do them; escapes; where?



## JESUS AND HIS DISCIPLES

*Conclusion.* Jesus taught the Jews that believing depends on their point of view. Those who have learned to know him believe in him, and find in him eternal life.

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### 8 27. JESUS' TEACHING ON PRAYER.

79. *The Model Prayer.* It came to pass, as Jesus was praying in a certain place, that when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. And he said to them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And bring us not into temptation. *Luke 11: 1-4; Matthew 6: 9-13. 2 18. Tissot, N., 62.*

80. *The Importunate Friend.* And Jesus said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say to you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. *Luke 11: 5-13. 2 19.*

81. *The Pharisee and the Publican.* Jesus spoke also this parable to certain who trusted in themselves that they

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were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say to you, This man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. *Luke 18:1-14.* Tissot, N., 68; Wilde, 108.

79. **POINTS.** The request; as John; The Lord's Prayer; the version in Matthew.

80. Midnight call; Trouble me not; not for his friend; yet for importunity; ask; knock; loaf; fish; egg.

*Text.* If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. *Luke 11: 13.*

81. Trusted in themselves; Two men; thus with himself; not as the rest; I fast; I give; afar off; be thou merciful; justified.

*Text.* Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. *Luke 18: 14.*

*Conclusion.* Jesus taught by example and illustration, that prayer should be simple, direct, and brief in form, persistent, and humble in spirit.

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### 8 28. MORE WORK IN PEREA.

82. *The Narrow Door.* Jesus went on his way through cities and villages, teaching, and journeying to Jerusalem. And one said to him, Lord, are they few that are saved? And he said to them, Strive to enter in by the narrow door; for many shall seek to enter in, and shall not be able. When

once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last that shall be first, and there are first who shall be last. *Luke 13: 22-30.* Tissot, N., 56.

83. *Warned of Herod.* In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence; for Herod would fain kill thee. And he said to them, Go and say to that fox, Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent to thee! how often would I have gathered thy children together, even as a hen gathered her own brood under her wings, and ye would not! Behold, your house is left to you desolate; and I say to you, Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord. *Luke 13: 31-35.* Tissot, N., 88.

84. *Choosing Chief Seats.* Jesus went into the house of one of the rulers of the Pharisees on a sabbath to eat bread. And he spoke a parable to those that were bidden, when he marked how they chose out the chief seats; saying to them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then

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thou shalt begin with shame to take the lowest place; that when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just. *Luke 14: 1-14.*

85. *Slighting the Invitation.* When one of them that sat at meat with him heard these words, he said, Blessed is he that shall eat bread in the kingdom of God (where the feast shall be like that). But Jesus said to him, A certain man made a great supper; and he bade many; and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said to him, I have bought a field, and must needs go out and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and blind and maimed and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said to the servant, Go out into the highways and hedges and constrain them to come in, that my house may be filled. For I say to you that none of those men that were bidden shall taste of my supper. *Luke 14: 15-24. 2 25.*

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82. **POINTS.** Through cities; the question; narrow door; hath shut the door; we did eat; weeping; cast forth without; from the east and west.

*Text.* Strive to enter in by the narrow door. *Luke 13: 24.*

83. Certain Pharisees; fain kill him; that fox; program fixed; that killeth the prophets; as a hen.

*Text.* Nevertheless I must go on my way today and tomorrow and the day following. *Luke 13: 33.*

84. Eats with a Pharisee; chief seats; down in lowest place; not thy friends; recompense.

*Text.* For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. *Luke 14: 11.*

85. Eat bread in the kingdom; bade many; three excuses; into the streets; yet there is room.

*Text.* Go into the highways and hedges, and constrain them to come in, that my house may be filled. *Luke 14: 23.*

*Conclusion.* Jesus gave warning of the difficulty of entering the kingdom, and the folly of excuses. His own program is now beyond the power of Herod to change.

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## 8 29. PARABLES OF GOD'S LOVE FOR THE LOST.

86. *One of a Hundred.* All the publicans and sinners were coming to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spoke this parable to them, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying, Rejoice with me, for I have found my sheep which was lost. I say to you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no

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repentance. *Luke* 15:1-7. 1 1, 2. Tissot, N., 33; Wilde, 102.

87. *One of Ten.* Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, there is joy in the presence of the angels of God over one sinner that repenteth. *Luke* 15: 8-10. 2 38; 4 12, 18. Wilde, 103.

88. *One of Two.* A certain man had two sons. And the younger of them said to his father, Father, give me the portion of the substance that falleth to me. And he divided to him his living. Not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled himself with the husks that the swine did eat; and no man gave to him.

But when he came to himself he said, How many hired servants of my father have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son; make me as one of thy hired servants.

And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put in on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry; for this my son was dead,

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and is alive again; he was lost, and is found. And they began to be merry.

Now the elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry and would not go in; and his father came out and entreated him. But he said, Lo, these many years I have served thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends. But when this thy son came, who hath wasted thy substance with riotous living, thou killedst for him the fatted calf. And he said, Son thou art ever with me, and all that is mine is thine. But it was fitting to make merry and be glad; for this thy brother was dead, and is alive again; was lost, and is found. *Luke 15: 11-32.* **3** 23. Wilde, 104, 105, 106; Tissot, N., 70, 167.

86. POINTS. Receiveth sinners; hundred sheep; till he find it; Rejoice with me; joy in heaven.

87. Ten pieces; seek diligently; Rejoice with me.

*Text.* There is joy in the presence of the angels of God over one sinner that repenteth. *Luke 15: 10.*

88. Two sons; far country; riot; swine; came to himself. Arose; father saw him; fatted calf; elder son; angry; merry.

*Text.* While he was yet afar off, his father saw him, and was moved with compassion. *Luke 15: 20.*

*Conclusion.* True love, divine or human, reaches after the lost one, and is glad when he comes back.

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### **8** 30. UNPROFITABLE SERVANTS.

89. *Dives and Lazarus.* There was a certain rich man, and he was clothed in purple and fine linen, living in mirth and splendor every day; and a certain beggar named Lazarus

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was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away into Abraham's bosom; and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from here to you may not be able, and that none may cross over from there to us. And he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify to them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one go to them from the dead, they will repent. And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead. *Luke 16: 19-31. Wilde, 107.*

90. *Doing Only Duty.* Who is there of you having a servant plowing, or keeping sheep, that will say to him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we did that which it was our duty to do. *Luke 17: 7-10.*



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91. *One Thing Thou Lackest.* A certain ruler asked Jesus, saying, Good Master, what shall I do to inherit eternal life? And Jesus said, Why callest thou me good? None is good, save one, even God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal; Do not bear false witness, Honor thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it he said, One thing thou lackest: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus looked round about, and said to his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus said again, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they said, Then who can be saved? But he said, The things which are impossible with men are possible with God. And Peter said, Lo, we have left our own and followed thee. And Jesus said, There is no man that hath left house, or wife, or brethren, or parents, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life. *Luke 18:18-30; Mark 10:17-31; Matthew 19:16-30.* Wilde, 112; Tissot, N., 57.

89. POINTS. Rich man (sometimes called Dives); Lazarus; Hades (abode of all dead); have mercy; receivedst thy good; gulf; five brethren; they have Moses.

*Text.* Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil.

90. A servant; serve me; afterward thou; thank? unprofitable.

*Text.* Even so ye also, when ye shall have done all things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do. *Luke 17:10.*

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91. To inherit eternal life; commandments; from my youth; sell all; follow me; sorrowful; how hardly; a camel; we have left; receive manifold; and life eternal.

*Text.* One thing thou lackest: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. *Luke 18:22.*

*Conclusion.* There is no extra merit in merely doing one's duty. The follower of Christ goes beyond the letter of the law, and does all the good he can.

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### 8 31. FROM PEREA TO EPHRAIM.

92. *The Death of Lazarus.* Only a few days after Jesus fled beyond Jordan from Jerusalem, when they tried to stone him (8 26), Lazarus of Bethany fell sick. Lazarus was the brother of Mary and Martha. They were close friends of Jesus, and he often stayed at their house. So the sisters sent to him saying, Lord, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God. Now Jesus loved them, but he remained at that time two days in the place where he was; and after this he said to his disciples, Let us go into Judea again. But they said, Rabbi, the Jews were but now seeking to stone thee; and goest thou there again? Jesus said, Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep. But they said, Lord, if he is fallen asleep, he will recover. Then Jesus said to them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go to him. Thomas therefore said to his fellow-disciples, Let us also go, that we may die with him. *John 11:1-16. 3 34.*

93. *The Raising of Lazarus.* When Jesus came, he found that Lazarus had been in the tomb four days already. Now Bethany was only two miles from Jerusalem, and many of the Jews had come to Martha and Mary, to comfort them concerning their brother. When Martha heard that Jesus

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was coming, she went and met him; but Mary still sat in the house. Martha said, Lord, if thou hadst been here, my brother had not died. And even now I know that whatsoever thou shalt ask of God, God will give thee. He said, Thy brother shall rise again. She said, I know that he shall rise again in the resurrection at the last day. Jesus said, I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? She said, Yea, Lord; I believe that thou art the Christ, the Son of God. And then she went away and called her sister secretly, saying; The Master is here and calleth for thee. Then Mary arose quickly and went to him. The Jews who were consoling her followed her, supposing she was going to the tomb. When she came where Jesus was, she fell down at his feet, saying, Lord, if thou hadst been here, my brother had not died. When Jesus saw the weeping, he was troubled, and said, Where have ye laid him? They said, Come and see. Jesus wept. The Jews said, Behold, how he loved him. Jesus groaned in himself, and came to the tomb. Now it was a cave, and a stone lay against it. Jesus said, Take away the stone. Martha said, Lord, by this time the body decayeth; for he hath been dead four days. Jesus said, Did I not say, if thou believedst, thou shouldst see the glory of God? So they took away the stone. And Jesus prayed, and then called with a loud voice, Lazarus, come forth. He that was dead came forth bound with grave-clothes, and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. Many therefore of the Jews who came to Mary, and beheld the things which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done. *John* 11:17-46. 3 34. Wilde, 119, 120.

94. *Jesus Escapes to Ephraim.* The chief priests therefore and the Pharisees gathered a council, and said, What shall we do? For this man doeth many signs. If we let him alone, all men will believe on him; and the Romans will

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come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said to them, Ye know nothing at all, nor do ye take account of this, that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said, not of himself, but being high priest he prophesied that Jesus should die for the nation. It was not only for the nation, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death. Jesus therefore walked no more openly among the Jews, but departed into the country near to the wilderness, into a city called Ephraim (Ophra). *John* 11:47-54.

92. POINTS. Place; Lazarus sick; sisters sent; two days; Let us go; stone thee; asleep; die with him.

*Text.* Let us also go, that we may die with him. *John* 11:16.

93. Four days already; many of the Jews; Martha met him; shall rise; calleth for thee; Jews followed her; a cave; come forth; loose him.

*Text.* I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. *John* 11:25.

94. A council; many signs; expedient (true in a way he did not mean); took counsel; departed to Ephraim.

*Conclusion.* Once more Jesus ventured quite near to Jerusalem for friendship's sake, and for the glory of God in showing his power over death.

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## 8 32, 33. THE LAST JOURNEY TO JERUSALEM.

95. *Blessing the Children.* The people were bringing to him little children, that he should touch them; and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said to them, Suffer the little

## JESUS AND HIS DISCIPLES

children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them. *Mark* 10: 13-16. 1 17. Wilde, 109, 110, 111; Tissot, N., 71.

96. *Jesus Foretells His Death.* They were on the way going up to Jerusalem; and Jesus was going before them; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen to him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered up to the chief priests and the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again. *Mark* 10: 32-34; *Matthew* 20: 17-19; *Luke* 18: 31-34.

97. *Ambition of James and John.* Then came to Jesus the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said to her, What wouldst thou? She saith to him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say, We are able. He said to them, My cup indeed ye shall drink; but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them to him and said, Ye know that the rulers of the Gentiles lord it over them. Not so shall it be among you. But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Matthew* 20: 20-28; *Mark* 10: 35-45. Wilde, 121.

## THE LAST JOURNEY TO JERUSALEM

98. *Blind Bartimeus.* And they came to Jericho. And as Jesus went out from Jericho with his disciples and a great multitude, Bartimeus, a blind beggar, was sitting by the wayside. And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace; but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they called the blind man, saying to him, Be of good cheer; rise, he calleth thee. And he, casting away his garment, sprang up and came to Jesus. And Jesus said, What wilt thou that I should do for thee? And the blind man said, Rabboni, that I may receive my sight. And Jesus said to him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way. *Mark 10:46-52; Luke 18:35-43; Matthew 20:29-34.* 2 13. Tissot, N., 73; Wilde, 531, 593.

99. *Visit to Zaccheus.* And Jesus entered and was passing through Jericho. And a man called Zaccheus, a chief publican, who was rich, sought to see Jesus, who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, Zaccheus, make haste and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zaccheus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said to him, Today is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost. *Luke 19:1-10.* 1 31; 5 26. Tissot, N., 72.

## JESUS AND HIS DISCIPLES

100. *Parable of the Pounds.* And as they heard these things, Jesus added and spoke a parable, because he was nigh to Jerusalem, and because they supposed the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said to them, Trade ye herewith till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us. And when he had come back, having received his kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said, Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, lord, hath made five pounds. And he said, Be thou also over five cities. And another came saying, Lord, behold, here is thy pound, which I kept laid up in a napkin; for I feared thee, because thou art an austere man. Thou takest up what thou layedst not down, and reapest that which thou didst not sow. He saith, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow. Then wherefore gavest thou not my money into the bank, and I at my coming should require it with interest? And he said to them that stood by, Take away from him the pound, and give it to him that hath the ten pounds. I say to you, that to every one that hath shall be given; and from him that hath not, even that which he hath shall be taken away from him. But these mine enemies, that would not that I should reign over them, bring hither and slay them before me.

And when Jesus had thus spoken, he went on before, going up to Jerusalem. *Luke 19:11-28.*

## THE LAST JOURNEY TO JERUSALEM

101. *Anointing of Jesus by Mary.* Now the passover of the Jews was at hand; and many went up to Jerusalem out of the country before the passover to purify themselves. They sought for Jesus, and spoke one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and Pharisees had given commandment, that if any man knew where he was, he should show it, that they might take him. Jesus therefore, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there; and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, that should betray him, said, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor, but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, Let her alone; it was that she might keep it against the day of my burying. For the poor ye have always with you; but me ye have not always.

The common people of the Jews learned that he was there; and they came; not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus. *John* 11:55 to 12:11; *Matthew* 26:6-13; *Mark* 14:3-9. 5 27. Wilde, 75.

95. POINTS. Little children; rebuked; to come; as a little child; blessed them.

*Text.* Suffer the little children to come unto me; and forbid them not, for of such is the kingdom of God. *Luke* 18:16.



## JESUS AND HIS DISCIPLES

96. Where going; afraid; delivered up; mock; scourge; kill; rise.

97. Sons of Zebedee; sons may sit; the cup; not mine to give; indignation; Gentiles lord it; first among you.

*Text.* The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

98. Place; blind beggar; have mercy; Call ye him; sprang up; my sight; thy faith.

99. Place; chief publican; to see Jesus; into a tree; Come down; murmured; to the poor; fourfold; salvation.

*Text.* For the Son of man came to seek and to save that which was lost. *Luke 19:10.*

100. Nobleman went; ten servants; Trade ye; not have this man; called to him; ten pounds more; ten cities; five; in a napkin; austere; Take away; to every one that hath.

*Text.* To every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. *Luke 19:26.*

101. What think ye? take him; came to Bethany; a supper; pure nard; Why not sold? was a thief; my burying.

*Text.* Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her. *Mark 14:9.*

*Conclusion.* With a grim consciousness of impending doom, Jesus pushes forward to the goal, declares his purpose plainly, and keeps up his kindly service to the child, the blind, the outcast, and his own misguided disciples.

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### 8 34-37. LAST DAYS WITH THE DISCIPLES.

102. *The Triumphal Entry.* Jesus drew near to Bethphage, at Mount Olivet; and he sent two of his disciples, saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat. Loose him and bring him. And if any one ask you, Why do ye loose him? say, The Lord hath need of him. And they that were sent went away, and found

## LAST DAYS WITH THE DISCIPLES

even as he had said. And as they were loosing the colt, the owners thereof said to them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus; and they threw their garments on the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the king that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from the multitude said to him, Master, rebuke thy disciples. And he said, I tell you that if these should hold their peace the stones will cry out.

And when he drew near he saw the city and wept over it, saying, If thou hadst known in this thy day the things which belong to thy peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave one stone upon another; because thou knowest not the time of thy visitation.

And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. And when he had looked about on all things, it now being eventide, he went out to Bethany with the twelve. *Luke 19:29-44; Matthew 21:1-11; Mark 11:1-11; John 12:12-19.* Tissot, N., 74, 75, 76, 77.

103. *The Second Day of Holy Week.* And on the morrow when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for it was not the season of figs. And he said to it, No man eat fruit from thee henceforth forever. And his disciples heard it. *Mark 11:12-14.*

## JESUS AND HIS DISCIPLES

And he entered into the temple, and began to cast out them that sold, saying to them, It is written, My house shall be a house of prayer; but ye have made it a den of robbers. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him; and they could not find what they might do; for the people all hung upon him, listening. *Luke 19:45-48; Matthew 21:12-17; Mark 11:15-19.* 2 10. Tissot, N., 78, 79, 80.

104. *The Withered Fig Tree.* (Tuesday.) And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance said to him, Rabbi, behold the fig tree which thou cursedst is withered away. And Jesus said, Have faith in God. Whosoever shall say to this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses. *Mark 11:20-25; Matthew 21:18-22.* Wilde, 550.

105. *Christ's Authority.* And they come again to Jerusalem; and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; and they said to him, By what authority doest thou these things? Or who gave thee this authority to do these things? And Jesus said to them, I will ask of you one question, and answer me, and I will tell you, by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But should we say, From men—they feared the people; for all verily held John to be a prophet. And they answered Jesus saying, We know not. And Jesus saith unto them, Neither tell I you by what authority I do

## LAST DAYS WITH THE DISCIPLES

these things. *Mark* 11:27-33; *Matthew* 21:23-27; *Luke* 20:1-8. Tissot, N., 83.

106. *The Wicked Husbandmen.* And Jesus began to speak to them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him and beat him, and sent him away empty. And again he sent to them another servant; and him they wounded in the head, and handled shamefully. And he sent another, and him they killed; and many others; beating some, and killing some. He had yet one, a beloved son; he sent him last, saying, They will respect my son. But those husbandmen said among themselves, This is the heir; come let us kill him, and the inheritance shall be ours. And they took him and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. Have ye not read even this scripture:

The stone which the builders rejected,  
The same was made head of the corner?  
This was from the Lord,  
And it is marvelous in our eyes?

And they sought to lay hold on him; and they feared the multitude; for they perceived that he spoke the parable against them; and they left him, and went away. *Mark* 12:1-12; *Matthew* 21:33-46; *Luke* 20:9-19. 2 23.

107. *A Pharisee's Question.* And they send to him certain of the Pharisees and Herodians, that they might catch him in talk. And when they were come, they say to him, Master, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God. Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?

## JESUS AND HIS DISCIPLES

But he, knowing their hypocrisy, said to them, Why make ye trial of me? Bring me a denarius, that I may see it. And they brought it. And he said, Whose is this image and superscription? And they said, Caesar's. And Jesus said to them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled greatly at him. *Mark* 12: 13-17; *Matthew* 22: 15-22; *Luke* 20: 20-26. Wilde, 125, 126; Tissot, N., 85, 86.

108. *A Sadducee's Question.* And there come to him Sadducees who say that there is no resurrection; and they asked him, saying, Master, Moses said, If a man die having no children, his brother shall marry his wife. Now there were with us seven brethren; and the first married and died, and having no children left his wife to his brother; and in like manner the second also, and the third, unto the seventh. After them all, the woman died. In the resurrection therefore whose wife shall she be of the seven? for they all had her. But Jesus said, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard it, they were astonished at his teaching. *Matthew* 22: 23-33; *Mark* 12: 18-27; *Luke* 20: 27-40.

109. *A Scribe's Question.* One of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord is our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said to him, Of a truth, Master, thou hast well

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said that he is one; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said to him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. *Mark* 12: 28-34; *Matthew* 22: 34-40.

110. *Woe to Scribes and Pharisees.* Then Jesus spoke to the multitudes and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat; all things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not. But all their works they do to be seen of men; for they love the chief places at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi; for one is your master, even Christ. And he that is greatest among you shall be your servant. But woe to you scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter. Woe to you scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faith; but these ought ye to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel! Woe to you scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto thee! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold,

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your house is left to you desolate. *Matthew* 23. Tissot, N., 87.

111. *The Widow's Mites*. And Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called to him his disciples, and said to them, Verily I say to you, This poor widow cast in more than all they that are casting into the treasury; for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living. *Mark* 12: 41-44; *Luke* 21: 1-4. 2 21. Tissot, N., 89; Wilde, 127.

112. *Things to Come*. As Jesus went forth out of the temple, one of his disciples said to him, Master, behold what manner of stones and what manner of buildings! And Jesus said to him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down. And as he sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us when shall these things be? and what shall be the sign when these things are all about to be accomplished? And Jesus said, Take heed that no man lead you astray. Of that day and of that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. It is as when a man, sojournjng in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore; for ye know not when the lord of the house cometh, whether at even or at midnight, or at cockgrowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say to you I say to all, Watch. *Mark* 13. Tissot, N., 90, 91.

113. *The Ten Virgins*. Then shall the kingdom be likened to ten virgins, who took their lamps, and went

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forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there was a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil; for our lamps are going out. But the wise answered saying, Peradventure there will not be enough for us and you. Go ye rather to them that sell, and buy for yourselves. And while they went away to buy the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, verily, I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour. *Matthew* 25: 1-13. Wilde, 128, 532; Tissot, N., 69, 168.

114. *The Talents*. It is as when a man going into a far country, called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst to me five talents; lo, I have gained other five talents. His lord said to him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst to me two



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talents; lo, I have gained other two talents. His lord said to him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth; lo, thou hast thine own. But his lord said, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it to him that hath the ten talents. For to every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness; there shall be weeping and gnashing of teeth. *Matthew 25: 14-30.* 4 19.

115. *The Judgment.* When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison,

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**STS. PETER AND JOHN RUN TO THE  
SEPULCHRE. St. John xx. 4.**



Tissot Picture Society, New York.

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**"So they ran both together: and the other disciple did outrun  
Peter, and came first to the sepulchre."**

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and came to thee? And the King shall answer them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it to me. Then shall he say also to them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life. *Matthew 25: 31-46.*

116. *The Conspiracy.* When Jesus had finished all these words, he said to his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the leaders of the people, to the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

Then one of the twelve, who was called Judas Iscariot, went to the chief priests, and said, What are ye willing to give me, and I will deliver him to you? And they weighed to him thirty pieces of silver. And from that time he sought opportunity to deliver him to them. *Matthew 26: 1-5, 14-16; Mark 14: 1-11; Luke 22: 1-6.* Wilde, 129, 262; Tissot, N., 93.

117. *Washing the Disciples' Feet.* Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world to the Father, having loved his own, he loved them to the end. Judas had planned to betray him, and Jesus knew it. But he also

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knew that the Father had given all things into his hands, and that he was come from God, and went to God. He riseth from supper, and layeth aside his garments; and he took a towel and girded himself. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. But Peter said, Thou shalt never wash my feet. Jesus answered, if I wash thee not, thou hast no part with me. Peter said, Lord, not my feet only, but my hands and my head. Jesus said, The feet are enough, and ye are clean, but not all. For he knew who should betray him.

Then he took his garments and sat down and said, Know ye what I have done to you? Ye call me Master, and Lord, and ye say well, for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. A servant is not above his Lord. If ye know these things, happy are ye if ye do them. *John* 13: 1-17. Tissot, N., 100; Wilde, 133.

118. *The Last Supper.* And the day of unleavened bread came, on which the passover must be sacrificed. And Jesus sent Peter and John, saying, Go, and make ready for us the passover, that we may eat. And they said to him, Where wilt thou that we make ready? And he said, When ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say to the master of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished; there make ready. And they went and found as he had said to them; and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said to them, With desire I have desired to eat this passover with you before I suffer; for I say to you, I shall not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he

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had given thanks, he said, Take this, and divide it among yourselves; for I say to you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he break it, and gave to them, saying, This is my body, which is given for you; this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth as it hath been determined; but woe to that man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing. *Luke 22: 7-23; Matthew 26: 17-30; Mark 14: 12-26.* Wilde, 130, 131, 132; Tissot, N., 99.

119. *The Shepherd in Danger.* Then said Jesus to them, All ye shall be offended in me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee. But Peter answered and said to him, If all shall be offended in thee, I will never be offended. Jesus said to him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice. Peter said to him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples. *Matthew 26: 31-35; Mark 14: 27-31; Luke 22: 31-34.* 5 28. Tissot, N., 101, 102.

102. POINTS. Place; sent two; Loose him; garments; loud voice; stones cry out; wept over the city; the prophet.

*Text.* Blessed is the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. *Luke 19: 38.*

103. Out from Bethany; fig tree; No man eat; Cast out them that sold; sought to destroy him.

104. Withered; whatsoever ye pray; forgive.

105. What authority? ask of you; John; they reasoned; We know not.

## JESUS AND HIS DISCIPLES

106. A vineyard; a servant; again; son; will destroy; sought to slay.

*Text.* The stone which the builders rejected. The same was made the head of the corner. *Matthew* 21: 42.

107. Thou art true; tribute to Caesar; whose image?

*Text.* Render unto Caesar the things that are Caesar's, and unto God the things that are God's. *Mark* 12: 17.

108. Seven brethren; whose wife? neither marry; God of the living.

109. First commandment; answered; of a truth; not far.

110. Say and do not; love the chief; tithe mint; gnat; whited sepulchres; killeth the prophets.

111. Into the treasury; poor widow; superfluity; want.

112. Great buildings; be thrown down; When; knoweth no one; another country; Watch.

113. Ten virgins; foolish; wise; meet him; going out; buy; door shut; know you not.

*Text.* The foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. *Matthew* 25: 3, 4.

114. Five talents; a reckoning; well done; wicked servant; take ye away.

*Text.* Unto one he gave five talents, to another two, to another one; to each according to his several ability. *Matthew* 25: 15.

115. The throne; sheep from the goats; inherit; hungry; Inasmuch.

*Text.* Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. *Matthew* 25: 40.

116. Passover; crucified; counsel; Judas; thirty pieces.

117. Loved his own; took a towel; began to wash; shalt never; no part; not all; know ye; ye also ought; if ye know.

*Text.* Blessed are those servants, whom the lord when he cometh shall find watching. Verily I say unto you that

## LAST DAYS WITH THE DISCIPLES

he shall gird himself, and make them sit down to meat, and shall come and serve them. *Luke 12: 37.*

118. Sent Peter; Whom? follow him; With desire; receive a cup; took bread; and the cup; betrayed me.

119. Offended; flock scattered; I will never; this night; thrice.

*Conclusion.* Jesus spent his last days in teaching his disciples and the people some great truths of righteous judgment, final separation, and the permanent blessedness of faith and godliness.

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### 8 38-40. THE FINAL ISSUE.

120. *Agony in Gethsemane.* After the supper, when they had sung a hymn, they went out into the mount of Olives. Then cometh Jesus with his disciples to a place called Gethsemane, and he said to them, Sit ye here while I go yonder and pray. And he took Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then he said to them, My soul is exceeding sorrowful, even unto death; abide ye here and watch with me. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them sleeping, and saith to Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed saying, My Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words. Then he came to the disciples, and said, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going; behold, he is at hand that betrayeth me.



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*Matthew* 26: 30-46; *Mark* 14: 26-42. *Luke* 22: 39-46; *John* 18: 1. Wilde, 133, 134, 135, 633; Tissot, N., 103.

121. *The Betrayal.* And while Jesus yet spoke, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, whomsoever I shall kiss, that is he, take him. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. And Jesus said to him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then saith Jesus to him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? In that hour Jesus said to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him and fled. *Matthew* 26: 47-56; *Mark* 14: 43-52; *Luke* 22: 47-53; *John* 18: 1-12. Wilde, 137, 138; Tissot, N., 104, 105.

122. *Trial before the High Priest.* They that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and elders were gathered together. But Peter followed him afar off, to the court of the high priest, and entered in, and sat with the officers, to see the end. And he was warming himself by the fire. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up, and said to him, Answerest thou

nothing? What is it which these witness against thee? But Jesus held his peace. And the high priest said to him, I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God. Jesus said to him, Thou hast said; nevertheless I say to you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard the blasphemy; what think ye? They answered and said, He is worthy of death. Then did they spit in his face and buffet him; and some smote him with the palms of their hands, saying, Prophecy to us, thou Christ: who is it that struck thee? *Matthew* 26: 57-68; *Mark* 14: 53-65; *Luke* 22: 54-65. Tissot, N., 106.

123. *Peter Denies His Master.* Now Peter was sitting without in the court and a maid came to him saying, Thou also wast with Jesus the Galilean. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known. Then he began to curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly. *Matthew* 26: 69-75; *Mark* 14: 66-72; *Luke* 22: 55-61. Wilde, 139, 263; Tissot, N., 107, 108.

124. *The Confession of Judas.* Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him, and led him away, and delivered him up to Pilate the governor. Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back

## JESUS AND HIS DISCIPLES

the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood, to this day. *Matthew 27: 1-8.*

125. *Trial before Pilate and Herod.* The whole company rose up, and brought Jesus before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ, a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate said to the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even to this place. But when Pilate heard it, he asked whether the man were a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but Jesus answered him nothing. And the chief priests and scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day; for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers of the people, and said to them, Ye brought to me

this man, as one that perverteth the people; and behold, I have examined him before you, and found no fault in him touching those things whereof ye accuse him; no, nor yet Herod; for he sent him back to us; and nothing worthy of death hath been done by him. I will therefore chastise him and release him. At the feast the governor was wont to release to the multitude one prisoner, whom they would. But they cried out all together, saying, Away with this man, and release unto us Barabbas—one who for a certain insurrection made in the city, and for murder, was cast into prison. But Pilate spoke to them again, desiring to release Jesus; but they shouted saying, Crucify him, crucify him. And he said to them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him and release him. But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence, that what they asked should be done. And he released Barabbas, who for insurrection and murder had been cast into prison, whom they asked for; but Jesus he scourged and delivered to be crucified. *Luke 23: 1-25; Matthew 27: 11-26; Mark 15: 1-15; John 18: 28-40.* Wilde 141, 144; Tissot, N., 110, 111, 112.

126. *The Soldiers Mock Him.* The soldiers of the governor took Jesus into the palace, and gathered to him the whole band. And they stripped him, and put on him a scarlet robe. And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him. *Matthew 27: 27-31; Mark 15: 16-20; John 19: 1-16.*

127. *The Crucifixion.* And they compel one passing by, Simon of Cyrene, to go with them, that he might bear his cross. And they bring him to the place Golgotha. And

## JESUS AND HIS DISCIPLES

they offered him wine mingled with myrrh; but he received it not. And they crucify him, and part his garments among them, casting lots upon them, what each should take. And it was the third hour, and they crucified him. And his accusation was written above: The King of the Jews. And with him they crucify two robbers; one on his right hand, and one on his left. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes, said, He saved others, himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it said, Behold, he called Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in two from the top to the bottom. And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. And there were also women beholding from afar; among them were both Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome; who when he was in Galilee, followed him, and ministered to him; and many other women that came up with him to Jerusalem. *Mark 15: 21-41; Matthew 27: 32-56; Luke 23: 26-49. John 19: 16-37. 3 20. Wilde, 537, 146, 147, 148, 149, 150; Tissot, N., 114, 163.*

## THE FINAL ISSUE

128. *The Burial.* When even was now come, because it was the preparation, that is, the day before the sabbath, there came Joseph of Arimathea, a counselor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in to Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead; and calling to him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a new tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where he was laid. And they returned and prepared spices and ointments. *Mark 15: 42-47; Matthew 27: 57-61; Luke 23: 50-56; John 19: 38-42.* Wilde, 151, 154, 155, 156.

129. *The Watch at the Tomb.* Now on the morrow, which is the day after the preparation, the chief priests and the Pharisees were gathered together to Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error will be worse than the first. Pilate said to them, Ye have a guard; go, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them. *Matthew 27: 62-66.* Tissot, N., 116, 166.

120. POINTS. Gethsemane; took Peter; prayed; sleeping; second time; third time; hour is at hand.

*Text.* My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt. *Matthew 26: 39.*

121. Judas; a sign; Friend; his sword; legions of angels.

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*Text.* Put up again thy sword into its place; for all they that take the sword shall perish by the sword. *Matthew* 26: 52.

122. House of Caiaphas; false witnesses; destroy the temple; art thou the Christ? blasphemy; buffet him.

123. A maid came; with Jesus; another; denied; thy speech; to curse; cock crew; wept.

124. Took counsel (sanhedrim); bound him; to Pilate; repented; silver; potter's field.

125. Accuse him; no fault; to Herod. Glad; hoped to see; mocked. Ye brought; no fault; release him; Crucify; voices prevailed; scourged and delivered.

*Text.* Why, what evil hath this man done? I have found no cause of death in him. I will therefore chastise him, and release him. *Luke* 23: 22.

126. Scarlet robe; crown of thorns; mocked him.

127. Bear his cross; part garments; two robbers; railed on him; come down. Sixth hour; Jesus cried; Elijah; gave up; women.

128. Joseph; already dead; linen; new tomb; a stone.

129. To Pilate; we remember; three days; made sure; last error; sealing the stone.

*Conclusion.* When his time was come Jesus yielded with silent dignity; and the solemn event, which seemed like defeat, proved to be the crowning event of the world's redemption.

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### 8 41. THE DAY OF RESURRECTION.

130. *The Empty Tomb.* Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men.

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And the angel said to the women, Fear not, for I know that ye seek Jesus, who hath been crucified. He is not here, for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshiped him. Then saith Jesus to them, Fear not; tell my brethren that they depart into Galilee, and there shall they see me. *Matthew* 28: 1-10; *Mark* 16: 1-11; *Luke* 23: 56 to 24: 12; *John* 20: 1-18. Wilde, 160, 341, 400, 538; Tissot, N., 117.

131. *Report of the Watch.* Now while they were going, behold, some of the guard came into the city, and told the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave much money to the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day. *Matthew* 28: 11-15.

132. *The Walk to Emmaus.* Two of the disciples were going that very day to a village named Emmaus, seven miles from Jerusalem. And they talked together of all these things which had happened. And it came to pass, while they talked and questioned together, that Jesus himself drew near and went with them. But their eyes were holden that they should not know him. And he said to them, What communications are these that ye have one with another as ye walk? And they stood still looking sad. And one of them, named Cleopas, said, Dost thou alone sojourn in Jerusalem and not know the things which are



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come to pass in these days? And he said, What things? And they said, The things concerning Jesus the Nazarene, who was a prophet mighty in word and deed before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even as the women had said; but they saw him not. And he said to them, O foolish men, and slow of heart to believe in all that the prophets have spoken! And from Moses and the prophets he interpreted to them the things concerning himself. When they came to the village he made as if he would go further. But they said, Abide with us, for it is toward evening, and the day is now far spent. And he went in to abide with them. And when he sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spoke to us in the way, while he opened to us the scriptures? And they rose up that very hour and returned to Jerusalem, and found the eleven together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known to them in the breaking of the bread. *Luke 24: 13-35.* Tissot, N., 118; Wilde 164, 166.

133. *He Appears to the Disciples.* When it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be unto you. And when he had said this, he showed them

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his hands and his side. The disciples therefore were glad when they saw the Lord. Jesus therefore said to them again, Peace be unto you; as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said to them, Receive the Holy Spirit. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. *John 20: 19-25; Luke 24: 36-43.* Wilde, 168, 169; Tissot, N., 145.

130. POINTS. Time; came Mary; rolled away; appearance; watchers; not here; tell his disciples; ran; Jesus; met them; depart.

131. Some of the guard; gave much money; stole him; saying was spread.

132. Place; two; what things? a prophet; women amazed us; foolish men; Abide; took the bread; vanished; heart burning; returned.

*Text.* They rehearsed the things that had happened in the way, and how he was known of them in the breaking of the bread. *Luke 24: 35.*

133. Doors were shut; showed hands; Peace; Thomas; print of the nails.

*Text.* Peace be unto you; as the Father hath sent me, even so send I you. *John 20: 21.*

*Conclusion.* For all Jesus had said about his death and rising, his disciples understood it so little that when it happened they did not recognize it, or remember what he had said.

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### 8 42, 43. LAST INTERVIEWS WITH JESUS.

134. *Thomas with the Rest.* (Since the first Lord's Day when the disciples had been reassured by the appearance of the risen Lord, a week had passed with no further word from him, but with many anxieties and questionings among the disciples; but on the second Lord's Day,) after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus said to him, Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. *John 20: 26-29.* Wilde, 170, 272.

135. *Seven Disciples at Galilee.* (The first message of the risen Lord to his disciples had been to meet him in Galilee;) so after these things Jesus manifested himself again to the disciples at the sea of Tiberias. There were together Simon Peter, and Thomas, and Nathanael, and the sons of Zebedee, and two other disciples. Peter said to them, I go a-fishing. They say, We also come with thee. They went forth in the boat, and that night they took nothing. But when the day was now breaking, Jesus stood on the beach; yet the disciples knew not that it was Jesus. He said to them, Children, have ye aught to eat? They answered him, No. And he said, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple whom Jesus loved (John remembering who had once before helped them in the same way) said to Peter, It is the Lord. So when Peter heard that it was the Lord, he cast himself into the sea. But the other disciples came in the little boat dragging the net full of fishes. So when they got out upon the land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said, Bring of the

fish which ye have now taken. Simon Peter therefore drew the net to land, full of great fishes, a hundred and fifty and three. Jesus said, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to his disciples, after that he had risen from the dead. *John* 21:1-14. Tissot, N., 119.

136. *Reconsecrating Peter.* So when they had broken their fast, Jesus said to Simon Peter (who had thrice denied his Master), Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He said to him, Feed my lambs. He said to him again a second time, Simon, son of John, lovest thou me? He said to him, Yea, Lord; thou knowest that I love thee. He said to him, Tend my sheep. He said to him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said to him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spoke signifying by what manner of death he should glorify God. And when he had spoken this, he said to him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following, and he said to Jesus, Lord, and what shall this man do? Jesus said to him, If I will that he tarry till I come, what is that to thee? follow thou me. This is the disciple (whom Jesus loved) that beareth witness of these things, and wrote these things; and we know that his witness is true. *John* 21:15-24.

137. *On a Mountain in Galilee.* (With the seven by the sea Jesus must have appointed a place of general meeting,

where above five hundred disciples gathered. 1 *Corinthians* 15:6.) And the eleven disciples went into Galilee to the mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spoke to them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even to the end of the world. *Matthew* 28:16-20.

138. *The Ascension.* (After this brief sojourn in Galilee the eleven returned to Jerusalem.) And he said to them, These are my words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said to them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold I send forth the promise of the Father upon you; but tarry ye in the city, until ye be clothed with power from on high. And he led them out until they were over against Bethany. And they asked him saying, Lord, dost thou at this time restore the kingdom to Israel? And he said to them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth. *Acts* 1:6-8. And he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple,

## LAST INTERVIEWS WITH JESUS

blessing God. And the eleven all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren. *Luke 24:44-53; Acts 1. Tissot, N., 120; Wilde, 171.*

139. *Filling the Vacant Apostleship.* And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry. For it is written in the book of Psalms:

His office let another take.

Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, to the day that he was received up from us, of these one must become a witness with us of his resurrection. And they put forward two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles. *Acts 1:15-26.*

140. *The Day of Pentecost.* And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues parted asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

## JESUS AND HIS DISCIPLES

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marveled, saying, Behold, are not all these that speak Galileans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine. But Peter, standing up with the eleven, lifted up his voice, and preached to them the gospel of Jesus Christ, and that this was the thing which he and the prophets had promised. *Acts 2:1-14.* Wilde, 394.

134. POINTS. Second Lord's Day; Thomas; Jesus cometh; see my hands; My Lord.

*Text.* Be not faithless, but believing. *John 20:27.*

135. Place; which disciples? I go; took nothing; Jesus stood; the right side; It is the Lord; fire of coals; drew the net; durst inquire.

136. Lovest thou me; thrice; When thou wast young; What shall this man do?

*Text.* Feed my lambs. Tend my sheep. Feed my sheep. *John 21:15-17.*

137. Jesus had appointed; authority; Go ye.

*Text.* Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world. *Matthew 28:19, 20.*

## LAST INTERVIEWS WITH JESUS

138. Place; opened minds; beginning from Jerusalem; but tarry; restore the kingdom? blessed them; parted; great joy.

*Text.* But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth. *Acts 1:8.*

139. Peter stood up; Concerning Judas; companied with us; witness with us; put forward two; prayed; gave lots.

140. In one place; a sound; tongues parted; all filled; began to speak; from every nation; in our tongues; preached.

*Text.* We hear them speaking in our tongues the mighty works of God. *Acts 2:11.*

*Conclusion.* The appearances of the risen Lord gave needed assurance to the disciples of his spiritual kingship, and accustomed them to regard him as still leading and supporting them.

A map should be made illustrating the various journeys of Jesus.





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The first figure in bold-face type refers to the grade; the next is the lesson in that grade. T means a Tissot picture; O is the Old Testament series of Tissot Pictures; N is the New Testament series of Tissot Pictures; and the figures after O or N indicate the number of the picture in that series.

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